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ABSTRACT

This resource guide was developed to provide a single source of current information for practitioners working with African American children and families. The guide describes materials, programs, national organizations, and other sources of information pertaining to the African American family. It presents information on a wide array of topics, including education, psychology, parenting, health, and employment. Specific subjects range from culturally relevant parent education curricula to African American rites of passage programs. The guide is divided into three sections. The first section, demographics, presents current statistics related to African Americans and household composition, income level, health, employment, and education. The second section, bibliographies, includes sources of general information on African American families and their relationship to the larger society and systems, books and curricula for the practitioner, books of interest to African American parents, and general information on family support. The third section, resources, contains listings of organizations divided into national and local or regional categories that provide resources and services to African American children, youth, and families, from advocacy and research to parent education and job training. An extensive appendix section presents information regarding effective African American parenting, the Nguzo Saba (or "Seven Principles" of Kwanzaa), community empowerment, multicultural or Afrocentric education, parent involvement, and scholarships for African American students. (TJQ)

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WORKING WITH AFRICAN AMERICAN FAMILIES:

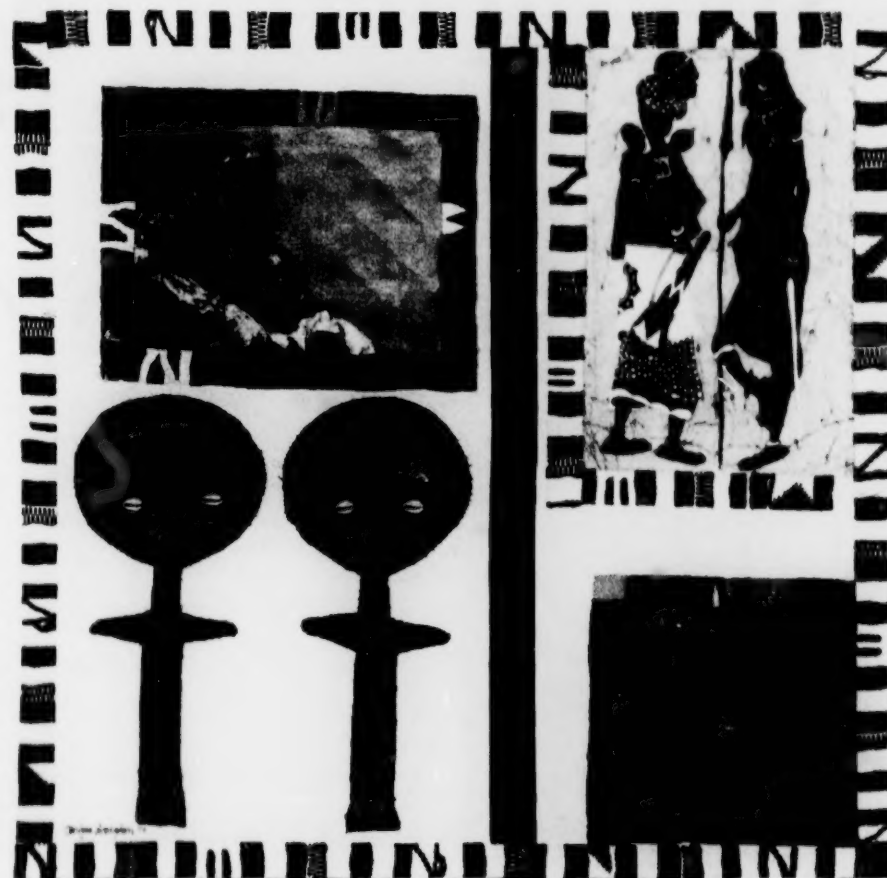
A Guide to Resources

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Written and compiled by Carolyn Ash



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What Is Family Support?

Family support programs (also called "family resource programs") began to emerge throughout North America in the late 1970s, as a response to the need for better, more holistic support for families struggling to raise their children in a society that does not always value the role of parents. Family support programs are based on the assumption that parents who are confident and competent in their parenting roles are more likely to raise healthy, productive children. The intentional incorporation of family empowerment in all aspects of a program as a way to enhance child development differentiates family support programs from other services for families.

Family support programs typically exist in community-based programs that may be independent or may be linked to another organization, such as a school, a church, a healthcare facility, or a corporation. And increasingly, the principles of family support are being explored by state-managed delivery systems, such as public aid and child protection agencies.

The guiding principles of family support programs and policies reflect a reliance on partnerships with parents:

- The basic relationship between program and family is one of equality and respect. The program's first priority is to establish and maintain this relationship as the vehicle for growth and change.
- Participants are a vital resource. Programs facilitate parents' ability to serve as resources to each other, to participate in program decisions and governance, and to advocate for themselves in the broader community.
- Programs are community-based and culturally and socially relevant to the families they serve. Programs are often a bridge between families and other services outside the scope of the program.
- Parent education, information about human development, and skill building for parents are essential elements of every program.
- Programs are voluntary. Seeking support and information is viewed as a sign of family strength, not as indicative of deficits and problems.

What the Family Resource Coalition Does

The Family Resource Coalition (FRC) is a national membership organization dedicated to communicating the premise, promise, and practice of family support. Our network ranges from those working on the frontlines with families in local

communities, to state officials grappling with how best to deliver services, to Capitol Hill public policy analysts, to academicians—all contributing their important perspectives. We maintain the nation's largest database on family support programs and build our base of information through continual collaboration with family support scholars and program providers.

Our day-to-day work includes:

- Operating the National Resource Center for Family Support Programs (NRC) and its School-Linked Services division
- Supporting two affinity groups, the African American Caucus and the Latino Caucus, whose primary areas of attention are leadership in the field, public policy and advocacy, outreach and networking, research and resource development, and training and technical assistance
- Providing technical assistance, training, and consulting services for programs, schools, and government agencies
- Communicating family support issues and information to policymakers
- Tracking federal, state, and local policy initiatives, and making this information available to Coalition members and others
- Providing leadership at the national level to plan strategy and gain resources for continued growth of the field
- Collecting and disseminating current knowledge on program design, administration, staffing, financing, and outcomes
- Publishing current theory on family support issues as well as materials on how to start and manage programs
- Publishing the highly-acclaimed *FRC Report*, a quarterly periodical devoted to family support issues; the *FRC Connection*, a bimonthly networking newsletter for Coalition members; and *Policy Beat*, an occasional newsletter devoted to public policy issues
- Sponsoring national conferences and other meetings
- Encouraging information flow, networking, and collaboration among local programs
- Linking family support to other services for families and children.

Membership information and publications catalogs are available from the Family Resource Coalition, 200 S. Michigan Ave., Suite 1520, Chicago, IL 60604, 312/341-0900. All FRC members are also invited to become members of the African American and Latino caucuses.

A c k n o w l e d g e m e n t s

The Family Resource Coalition thanks its many members and friends and especially members of the Coalition's African American Caucus and its steering committee for their contributions to the research. We would also like to thank the Ford Foundation and the Charles Stewart Mott Foundation for their support of the Coalition's African American and Latino caucuses, without which this publication would not have been possible.

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This guide was compiled and written by Carolyn P. Ash; edited by Kathy Goetz; and designed by Patricia Mills of MillsArt, Chicago. Original cover art is by Carolyne Cunningham. The manuscript was copy-edited by Jan Gahala and Jacqueline Lalley and prepared by Angela Williams.

Author's Note: Special thanks go to Edith Crigler, Bette Wilson, Lynn Pooley, and Kathy Goetz for their review of the guide and for their continual support during its development.

Love and gratitude also go to my parents, Coy and Lovie Cunningham, who showed me, by example, what it means to be dedicated to a cause.

And last, but certainly not least, I want to thank my husband, Daniel Ash, who patiently listened as I talked about this guide—over lunch, at the dinner table, on the sidewalks of Michigan Avenue, and in the aisles of crowded #6 buses.

The Family Resource Coalition and its affinity group, the African American Caucus, have been working to ensure that African American family needs and experiences are represented in the family support movement and that African American families have the support they need to survive and thrive in their own communities. Ensuring that family support programs are widely implemented and that these programs are responsive to the needs of African American families and the professionals serving them presents a major challenge for the future.

This resource guide was developed to provide a single source of current information for practitioners working with African American children and families. We hope that teachers, students, parents, policymakers, researchers, counselors, social workers, and others who are concerned with African American family issues will find this information to be useful in their work.

This guide describes materials, programs, national organizations, and other sources of information pertaining to the African American family. It presents information on a wide array of topics, including education, psychology, parenting, health, and employment. Specific subjects range from culturally relevant parent education curricula to African American rites of passage programs.

We believe that when dealing with the African American family, one must take a holistic approach—an approach that takes into account all of the economic, political, social, and psychological factors that contribute to shaping a family's ability to achieve. The only viable approach, then, to understanding and enhancing African American family functioning is to recognize the multivariate nature of African American family life. No one variable can be identified as the cause of why some families function well or why some do not.

About This Volume

This resource guide comes in a loose-leaf binder because it is meant to be an evolving resource. With this format, sections can be easily removed for reproduction or study. The guide does not have to be read in its entirety; each section is self-contained and may be read on its own. Users of this guide are encouraged to add materials to suit their needs. Please tell us about new materials or additional programs that might be of interest to others.

Structure of the Resource Guide

This resource guide is divided into three sections: demographic statistics, bibliographies, and resource organizations and programs serving African American children and families.

1. Demographics

This section includes current statistics related to African Americans and household composition, income level, health, employment, and education.

2. Bibliographies

This section includes general information on African American families and their relationship to the larger society and systems, books and curricula for the practitioner, books of interest to African American parents, and general information on family support.

3. Resources

These organizations, divided into national and local/regional, provide resources and services to African American children, youth, and families from advocacy and research to parent education and job training.

Also included is an extensive appendix section that presents information regarding effective African American parenting, the *Nguzo Saba* (or "Seven Principles" of Kwanzaa), community empowerment, multicultural/Afrocentric education, parent involvement, and scholarships for African American students.

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HOUSEHOLD COMPOSITION AND INCOME LEVEL

- Contrary to popular myth, the majority of poor children in America are not African American and are not on welfare. Most come from working families and live outside inner cities in small town, rural, and suburban America (Children's Defense Fund, **The State of America's Children**, 1992).
- Although the majority of poor children are white, children of color are much more likely to live in a poor family (National Commission on Children, **Beyond Rhetoric: A New American Agenda for Children and Families**, 1991).
- In 1990, 56.2 percent of African American families were headed by women alone. In comparison, the 1990 rate for whites was 18.9 percent and for all races combined was 24.2 percent (Bureau of Census, **Population Profile of the United States 1991**, 1991).
- More than a million, or one in three, African American children lived in families with incomes below the poverty line (Children's Defense Fund, **Progress and Peril: Black Children in America**, 1993).

EDUCATION

- As early as third grade, there is a divergence in African American student achievement relative to white students. This gap widens to as much as four years by junior year in high school (National Education Association, **Focus on Blacks**, February 1993).
- Currently, 63 percent of African Americans age 25 and older are high school graduates (versus only 31 percent in 1970). However, one out of seven has earned a high school equivalency degree instead of completing the traditional high school program (National Educational Association, **Focus on Blacks**, February 1993).
- Of the 36,027 doctorate degrees awarded nationally in 1990, 24,246 were awarded to whites and only 1,255 to African Americans (Thurgood, D., and J. Weinman, **Summary Report 1990: Doctorate Recipients from United States Universities**, 1991).

EMPLOYMENT

- In 1992, African Americans had an average unemployment rate of 14.1 percent while whites had an average rate of 6.5 percent (National Black Child Development Institute, **The Black Child Advocate**, Spring 1993).
- African American men earn only about three-fourths of what white men earn, regardless of education level attained. Median income for African American men between the ages of 35 and 44 in 1989 was \$15,320, compared to \$22,160 for white men (Liontos, L. B., **At-Risk Families and Schools: Becoming Partners**, 1992).
- Only 16.3 percent of African Americans in the work force were employed as professionals or managers in 1991, compared to 27.7 percent of whites (Bureau of Labor Statistics, **Employment and Earnings**, January 1992).

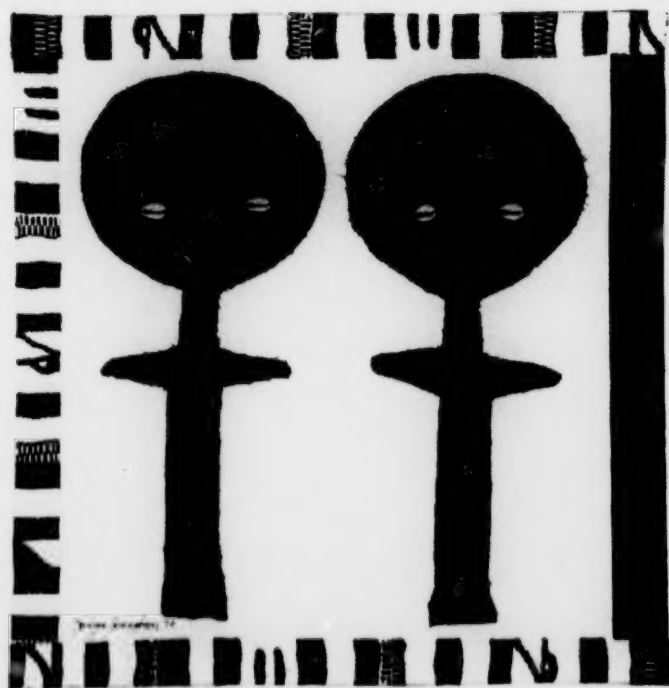
HEALTH

- More than 8 million children under the age of 18 years and 9 percent of pregnant women (433,000) were without health insurance in 1991 (Center for the Future of Children, The David and Lucile Packard Foundation, **The Future of Children: U.S. Health Care for Children**, Winter 1992).
- Less than 40 percent of African American children are insured by their parent's employers (Children's Defense Fund, **Progress and Peril: Black Children in America**, 1993).
- One in two African American women receives inadequate prenatal care. As a result, African American babies are twice as likely as white babies to be born at low birthweight (National Black Child Development Institute, **The Black Child Advocate**, Winter 1989).
- Low-birthweight babies are twice as likely to suffer a physical or mental handicap, such as mental retardation, deafness, blindness, learning disabilities, physical limitations, and cerebral palsy. (National Black Child Development Institute, **The Black Child Advocate**, Winter 1989).
- Low-birthweight babies are 40 times more likely to die in the first month of life than babies who weigh more (National Black Child Development Institute, **The Black Child Advocate**, Winter 1989).

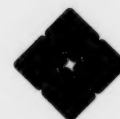
WORKING WITH AFRICAN AMERICAN FAMILIES: A GUIDE TO RESOURCES

B I B L I O G R A P H Y

African American Families and
U.S. Society and Systems



National
Resource
Center
for
Family
Support
Programs



FAMILY
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Abramczyk, L. W., and J. W. Ross, eds. **Nurturing the Black Adolescent Male in the Family Context: A Public Health Responsibility.** Columbia, S.C.: College of Social Work, University of South Carolina, 1992.

In 1991, the Maternal and Child Health Bureau of the Health and Human Services division funded a symposium on African American adolescent male health issues in Columbia, South Carolina. The symposium brought together an interdisciplinary group of professionals to provide information about the dynamics of the African American family with the focus on the public health responsibility of promoting positive health behaviors in young African American males. This book is a compilation of the papers presented at the symposium. The papers' common features are: recognition of the gravity of the problems faced by today's African American adolescent males; deep concern over drug use, drug dealing, and drug related violence and crime; despair over the erosion of the family and its threatened role as nurturer of its young; outrage at the apparent apathy of the community; and awareness of the lack of healthy cultural identity and cultural pride that underlies some of these problems. The recommendations of the authors incorporate education (for professionals as well as African American youth), drug abuse treatment, public health, juvenile justice, and community supports, with an emphasis on Afrocentric and family-centered approaches in each area.

Berry, G. L., and J. K. Asamen, eds. **Black Students: Psychosocial Issues and Academic Achievement.** Newbury Park, Cal.: Sage, 1989.

Utilizing a holistic approach, this book takes into account the present economic, political, social, and psychological factors that affect an African American student's ability to achieve. The intention is not to take responsibility away from African American students and their families for improving their educational success but to highlight the systemic forces that may introduce unique challenges to African Americans. Part I presents a number of social and psychological influences that contribute to a person's ability to achieve. Part II looks at family and community factors that affect the academic achievement of African American students. Part III looks at the personal adjustment of and programmatic considerations for college students. Part IV addresses psychological interventions and educational leadership strategies related to academic achievement.

Billingsley, A. **Black Families in White America.** New York: Simon and Schuster, 1988

A classic now in its 20th edition, this book is an enlightening work for any practitioner working with African American families. The central theme of the book is that the African American family can best be understood when viewed as a varied and complex institution within the African American community, which is in turn highly interdependent with other institutions in the wider society. The author describes some of the major characteristics of African American family life, so

that some of the problems and potentialities associated with different patterns can be more clearly understood. The author also examines the implications of the approaches taken by government agencies and those who work with African American families, as well as by families themselves.

Billingsley, A. **Climbing Jacob's Ladder: The Enduring Legacy of African American Families.** New York: Simon and Schuster, 1992.

In this sequel to *Black Families in White America*, Billingsley provides important data, information, and analysis; corrects misconceptions and stereotypes about African American family life; and presents a framework that helps the reader to constructively confront the problems and challenges of the contemporary African American family. The analysis is holistic; it includes two-parent families, single-parent families, and no-parent families; upper-income as well as middle- and low-income families; highly achieving families as well as marginal and troubled families. The author's belief is that the African American community already has structures, capacities, and persons—the vital black church, the successful black enterprise, the resourceful black grandmother—resources that can be harnessed and connected with the larger society in ways that make African American family life more viable.

Blackwell, J. E. **The Black Community: Diversity and Unity** (second edition). New York: Harper and Row, 1985.

The major theme of this work is that the African American community is a highly diversified, interrelated aggregate of people who unite into relatively cohesive structures in response to oppression and racism. The author addresses nine essential questions: (1) What is the African American community? (2) How is the community formed, structured, and held together? (3) What functions do racism and oppression of African American people perform in creating and sustaining an African American community in America? (4) In what theoretical terms should this community be perceived—as a parallel structure, an internal colony, or a social system? (5) To what extent has sociological research dealt with the heterogeneity and intragroup distinctions within the African American community? (6) What are the sources of the diversity prevalent in the African American community? (7) What factors account for the unity that binds African American people together into a social bond called the African American community? (8) What are the urgent problems confronting African American communities? and (9) Is the African American community moving toward integration, separation, revolution, or liberation?

Bowser, B. P., ed. **Black Male Adolescents: Parenting and Education in Community Context.** Lanham, Md.: University Press of America, 1991.

The authors of this volume comprise all segments of the African American community: university and community-

B i b l i o g r a p h y

based researchers, counselors, activists, and creative artists who know and work with African American teens. Section One focuses on the social structure that has created the conditions under which young African American men are struggling. Section Two focuses on parenting in African American families and community "co-parenting." Section Three discusses what it takes to be not just academically "successful" but successful in passing on and living the values and traditions that have made African American survival and resistance possible for generations. Section Four centers around the development of cultural identity.

Bazett, F. W., and S. M. H. Hanson, eds. *Fatherhood and Families in Cultural Context*. New York: Springer, 1991.

This timely work fills a large gap in our knowledge about culture, fatherhood, and families. No other single volume synthesizes the empirical, theoretical, and contemporary literature about men as parents and the multiple cultural impacts that influence their socialization and consequent enactment of the fathering role. What the reader will learn from this work is that: (1) many assumptions about fatherhood and families are not based in reality (e.g., that African American fathers are either absent or relatively uninvolved in the family); (2) although families of color are culturally distinct, there is not a single monolithic African American family (for example); and (3) traditional cultural values are not static but rather are shaped and modified to fit social and economic conditions.

Chavkin, N. F., ed. *Families and Schools in a Pluralistic Society*. New York: State University of New York Press, 1993.

Parent involvement is the central theme of this book. Case examples for the research and practice sections involve parents of color. This book presents lessons from research and practice that will enable educators to develop future plans and programs to improve the education of children of color, although the lessons will also be relevant to all children. The book concludes with a section on future challenges that educators must confront and appendices on promising national programs and helpful resource materials.

Cheatham, H. E., and J. B. Stewart, eds. *Black Families: Interdisciplinary Perspectives*. New Brunswick, N.J.: Transaction Publishers, 1990.

The papers in this volume question and challenge existing research paradigms and traditional perspectives (e.g., the pathology premise) about African American families. Part One covers issues related to theory development and methodology. In Part Two, the authors address ecological factors of a predominantly Eurocentric society and demonstrate the effects on African American families that result from structural discrimination in housing, medical care, and social and economic policies. African American family form and functioning are addressed in Part Three, and stress, coping, and

social support are the focus of Part Four. Part Five discusses similarities and differences among families of African descent in Saint Vincent and Nigeria, and among West Indians in the United States. Part Six illustrates the important links among theory, research methods, and substantive issues; it also explains how those links translate into developing intervention programs appropriate for African American families.

Conner-Edwards, A. F., and J. Spurlock, eds. *Black Families in Crisis: The Middle Class*. New York: Brunner/Mazel, 1988.

The contributors to this volume are committed to the idea that psychiatric services must be available to African Americans of all socioeconomic classes. They hope that their work serves as a reminder that all people are susceptible to mental health impairment. The authors offer suggestions about preventive measures to parents, educators, physicians, and other service providers and references pertaining to therapeutic interventions for all clinicians who provide services to African Americans. Topics covered in this volume include: the world of work, male-female relationships, parenting, educational issues, health and illness, and treatment with African American middle-class families.

Dandy, E. B. *Black Communications: Breaking Down the Barriers*. Chicago: African American Images, 1991.

African Americans, like all other racial/ethnic groups, have their own unique language and communication systems. Unfortunately, the language of African Americans is often degraded or dismissed as being uneducated, illiterate, undignified, or nonstandard. *Black Communications: Breaking Down the Barriers* attempts to set the record straight about African American language systems and the culture that supports them. The author provides teachers with strategies they may employ to enhance African American students' learning of the language required for academic and career success, while retaining the integrity and beauty of their home language and community systems. Although this book is directed at teachers, the information is useful for anyone who works with African American children and families.

Everett, J. E., S. S. Chipungu, and B. R. Leashore, eds. *Child Welfare: An Africentric Perspective*. [sic] New Brunswick, N.J.: Rutgers University Press, 1991.

The 15 contributing authors to *Child Welfare* provide information pertinent to child welfare issues and African Americans. The contributors insist that policymakers and service providers look at African American family life and child development from a culturally based Afrocentric perspective. Contrary to previous works that view the African American family as deficient, this book highlights the strengths inherent in African American family life and child-rearing practices. The contributors also present evidence to support their view that institutional arrangements for the provision of child welfare services

have failed all children, especially children of color. They go on to make a strong case for placing more emphasis on family reunification and family preservation strategies and present illustrative models.

Frank, D. B. *Deep Blue Funk and Other Stories: Portraits of Teenage Parents*. Chicago: The Ounce of Prevention Fund, 1983.

This book is about children having children. In its pages, African American teenage parents speak for themselves about the lives they lead as adolescents, as parents and expectant parents, as daughters and sons, as students, and as employed and unemployed workers. For two years, the author worked as a tutor at Our Place, a community center operated by Family Focus, a social service agency located in Chicago. The young people whose stories make up this book live in the predominantly African American neighborhoods of Evanston, Illinois, the largely white, affluent suburb immediately north of Chicago. Readers will be drawn into the lives of these teenagers and their hope, disillusion, fortitude, and loneliness.

Gary, L. E., ed. *Black Men*. Beverly Hills, Cal.: Sage, 1981.

In this book, the editor and contributors examine some of the major issues affecting the behavior and status of African American men in the United States. Their goal is to present data that will dispel some of the myths and misconceptions about the African American male. In addition, the book attempts to define and discuss a range of issues and problems confronting African American men and their families from the perspective of the African American community. In Part One, African American and white men are compared on a range of social and health indicators. Part Two examines the relationships of African American men with their families. Part Three is devoted to the psychological and social coping patterns of the African American male, and Part Four reviews the way African American men relate to the major institutions in American society.

Gibbs, J. T., ed. *Young, Black and Male in America: An Endangered Species*. Dover, Mass.: Auburn House, 1988.

The contributors to this volume have conducted extensive research in their areas of expertise, and chapters are based on in-depth analysis of the problems experienced by African American youth. Similarly, recommendations for preventive policies and remedial programs to address the problems of African American youth are grounded in thoughtful evaluations of the implications of their research. Topics covered in this volume include: education, employment, delinquency, substance use, teenage fatherhood, health and mental health, morbidity, and the impact of public policy on the status of young African American males.

Hale-Benson, J. E. *Black Children: Their Roots, Culture, and Learning Styles* (revised edition). Baltimore: Johns Hopkins University Press, 1982.

This work draws on the fields of anthropology, sociology, history, and psychology to explore the effects of African American culture on a child's intellectual development. It suggests curricular reforms that would allow African American children to develop their intelligence, pursue their strengths, and succeed in school and in the workplace. The author argues that as African American children are acculturated at home and in the African American community, they develop cognitive patterns and behaviors that can prove to be incompatible with the school environment. Cultural factors produce group differences, and these differences must be addressed in the educational process. The author makes these points based on her own research as well as on an extensive review of the literature in many fields.

Hampton, R. L., ed. *Violence in the Black Family: Correlates and Consequences*. Lexington, Mass.: Lexington Books, 1987.

The purpose of this book is to promote thought and discussion about violence in African American families: its prevalence, correlations, and consequences. Although domestic violence has some similarities in all cultures, the African American family has patterned differences in rate, nature, severity, and consequences. These differences have been created in part because of historical and contemporary factors in the social ecology of African American family life. The chapters in this book show that responsibility for violence in African American families resides as much in society as in the relationships among family members. The issues addressed in this work are of interest to professionals who study African American family life and family violence, as well as to professionals who provide services to families.

Hill, R. B. *The Strengths of Black Families*. New York: Emerson Hall, 1972.

This book, which Robert Hill wrote while director of the National Urban League's Research Department, analyzes and interprets a wealth of data bearing on the manner in which African American families have been able to survive and move beyond survival to a high level of existence and humanity in a hostile environment and attributes this resilience to five specific cultural strengths: (1) strong achievement orientation, (2) strong work orientation, (3) flexible family roles, (4) strong kinship bonds, and (5) strong religious orientation. Using rigorous social science methodology, the author's analysis discloses the weaknesses of previous biased studies and uncovers a wealth of evidence that debunks myths surrounding the African American family. What the author reveals through his study is that despite tremendous odds, the African American family has been a bulwark of African American achievement, has proved to be a flexible and adaptable instrument of African American survival, and has been a nourishing foundation for African Americans.

Bibliography

Hill, R. B. **Informal Adoption Among Black Families.** Washington, D.C.: National Urban League, Research Department, 1977.

This study of informal adoption patterns among African American families is a secondary analysis of existing data and information on the topic. The objectives of the study are to: (1) describe the variety of structural patterns and functioning of the African American extended family and trace its origins, (2) describe the social characteristics of the informally adopted children in African American families (e.g., age at adoption, primary reasons for adoption), (3) describe the social characteristics of African American families that informally adopt children (e.g., two- or one-parent families, rural or urban dwellers), (4) describe the economic functioning of informally adoptive families and the quality of childcare services provided, and (5) recommend more sensitive policies and services relating to African American and other low-income children (e.g., improving services to low-income families by reinforcing their strengths and self-help efforts).

Irvine, J. J. **Black Students and School Failure: Policies, Practices, and Prescriptions.** Westport, Conn.: Greenwood Press, 1990.

In describing the significant factors associated with the school failure of African American students, the author begins by examining the dissonance between prescriptive ideologies (the "what should be's") and what actually happens at the school practice and policy levels, particularly with regard to the "hidden" curriculum, tracking, and discriminatory disciplinary practices. The author then describes the interpersonal context between students and teachers as a lack of "cultural synchronization," a situation in which teachers do not share a common understanding of verbal and nonverbal language, manner of personal presentation, and ways of processing information and knowledge. Lack of cultural responsiveness, the author believes, results in negative expectations by teachers and by the students themselves and in a pattern of differential teacher-student interactions in the classroom. The outcome for the African American student is school failure. The final chapters of the book are devoted to strategies for training teachers, administrators, and parents.

Jones, D. L., ed. **Prescriptions and Policies: The Social Well-Being of African Americans in the 1990s.** New Brunswick, N.J.: Transaction Publishers, 1991.

This book is a review of the consequences of reduction in social spending for employment and training, housing, education, and income maintenance, particularly as they affect African Americans. The authors argue that this more restrained view of government responsibilities, coupled with reduced commitments to civil rights and higher levels of radical antipathy and violence, has put the well-being of the nation, and of African Americans in particular, at risk. Developed as a special issue of *The Urban League Review*, this collection of essays outlines the key challenges and charts an agenda of action for

this decade. Chapters related to family issues include: "Will Welfare Be Reformed? The Possible Effects of the Family Support Act on Children" and "African American Family Policy or National Family Policy: Are They Different?"

Jones, P. L., ed. **Black Adolescents.** Berkeley, Cal.: Cobb and Henry, 1989.

This 19-chapter volume presents an overview of contemporary African American adolescents—from social, psychological, economic, educational, medical, historical, and comparative perspectives. The treatment is eclectic, but most chapters share a viewpoint that emphasizes how race, socioeconomic status, and environmental forces shape this critical period in the development of African American youth. The strategies and interventions described in the various chapters are not a collection of recipes divorced from theory and empirical literature; instead, the suggestions offered are closely tied to past research. Topics covered in this volume include: youth in non-urban settings, physical and mental health, psychosocial development and socialization, educational issues and programs, career development and employment, counseling and psychotherapy, pregnancy and parenting, substance use, and youth in the criminal justice system.

Ladner, J. **Tomorrow's Tomorrow: The Black Woman.** Garden City, N.Y.: Doubleday, 1971.

Although this book was written more than 20 years ago, it is still very relevant today. The author describes what the African American woman's life has been like in the past, what barriers she has had to overcome in order to survive, and how she is coping today under the most strenuous circumstances. Depicting the lives of African American preadolescent and adolescent girls in a big-city slum, the author illustrates how distinct sociohistorical forces have shaped a very positive and practical way for African American females to cope with the world. Although the author's "subjects" consisted of African American girls living in a housing project in St. Louis, her findings are applicable to almost any group of low-income African American teenage girls growing up in an American city.

Ladner, J. **Mixed Families: Adopting Across Racial Boundaries.** Garden City, N.Y.: Anchor Press/Doubleday, 1977.

This book is about white Americans who adopt African American children and the controversy created by such adoptions. It delves into the private lives of these couples, examining why they adopted and what their experiences have been. It examines the kinds of goals the parents have for their adoptive child and their expectations of the child's motivational and intellectual capacity. This book also records and examines the reactions of grandparents, other relatives, friends, and neighbors, as well as the relationship between adoptive and biological children. Also of critical importance is a discussion of the role the adoption agency plays in the family drama.

Lang, M., ed. **Contemporary Urban America: Problems, Issues, and Alternatives.** Lanham, Md.: University Press of America, 1991.

This volume uses an interdisciplinary approach to provide a comprehensive assessment of the crucial aspects of modern American urban society and some alternatives to address contemporary urban problems. The volume is divided into five sections: (1) The Social and Demographic Contexts of Urban America, (2) Aspects of Urban Systems Management, (3) The Urban Social Environment, (4) Community Economic Development and Revitalization, and (5) Technological and Economic Developments and Disparity. The third section will be of particular interest to those who work with African American children and families. The first chapter of this section examines the plight of African American families in urban environments and concludes with a brief examination of policy considerations for the reduction of negative effects of impoverished urban communities. The second chapter of this section focuses on the impacts of the African American adolescent male's experiences on his relationships with school, jobs, and family.

Lewis, J. M., and J. G. Looney. **The Long Struggle: Well-Functioning Working-Class Black Families.** New York: Brunner/Mazel, 1983.

This book reports what the authors and their research group found when examining well-functioning working-class African American families. The authors also share their "Continuum of Family Competence", which consists of a range of family dynamics from families with clear structure and flexible operations (optimal families) to families with clear structure and rigid operations (dysfunctional families) to families with unclear structures and disorganized operations (severely dysfunctional families). This continuum allows for the identification of a family structural pattern, which has implications for the service provider's interventions. The early recognition of chaotic, rigid, or flexible family structural patterns allows the service provider to consider specific interventions tailored to the particular structure of the family.

Madhubuti, H. **Black Men: Obsolete, Single, Dangerous? The African American Family in Transition: Essays in Discovery, Solution, and Hope.** Chicago: Third World Press, 1990.

Written by a renowned African American poet-essayist, this book goes beyond defining the problems of African American men and maps out a course to liberation. The author, in his unique and poetic style, "calls for serious African American men to stand tall and dare to be great, dare to move beyond the limited ideas of others, dare to think for themselves, for the future..." Among the many issues discussed are: definition of African American manhood, marriage and fathering, preventative health (e.g., diet and exercise), AIDS, critical thinking, and community empowerment.

Majors, R., and J. M. Billson. **Cool Pose: The Dilemmas of Black Manhood in America.** New York: Simon and Schuster, 1992.

This book looks at the strategy in the African American community known as being "cool," or adopting a cool pose, and the way in which it symbolizes pride, self-respect, and masculinity yet also masks deeper vulnerabilities. In the beginning sections of the book, the authors show the historical, social, and cultural significance of cool in the lives of African American males and outline the dilemmas facing these men as they move into the next century. In later sections of the book, the authors discuss the negative bias in research on African Americans and suggest some ways to construct more positive models. The authors also suggest some social programs, interventions, and policy changes that might improve the conditions under which African American males live.

Martin, E. P., and J. M. Martin. **The Black Extended Family.** Chicago: University of Chicago Press, 1978.

Many studies of the African American family have focused on what is wrong with it (the pathology-disorganization perspective) or why it has survived (the strength-resiliency perspective). Those who have drawn these conflicting conclusions have generally focused on the nuclear family. As the authors of *The Black Extended Family* point out, however, the nuclear family often is not the center of African American family life. Through their eight-year study of some 30 extended families comprising more than 1,000 persons, the authors answer such fundamental questions as: How is the African American extended family composed, and what are its functions and goals? What enables it to survive? What are the relations between its old and young, its males and females, its lower- and middle-class members, its urban and rural dwellers? How is it affected by social change, and what are its prospects for survival? The authors find that economic pressure, including federal tax and welfare laws, have made the extended family's flexibility a liability that threatens its future.

Martin, J. M., and E. P. Martin. **The Helping Tradition in the Black Family and Community.** Silver Spring, Md.: National Association of Social Workers, 1985.

This book strives not only to describe or document the existence of the African American helping tradition but also to offer a theory regarding its origin, development and decline. A fundamental assumption of this book is that the African American extended family was instrumental in developing a pattern of African American self-help activities—particularly the extended family's major elements of mutual aid, social-class cooperation, male-female equality, and prosocial behavior in children. This book also suggests a model for social work practice from an African American perspective. For example, in looking for the sources of strength and health in the African American family, social workers and other service providers might examine the extent to which elements

Bibliography

of mutual aid, social-class cooperation, male-female equality, and prosocial behavior in children are present.

McAdoo, H. P., ed. **Black Families**. Beverly Hills, Cal.: Sage, 1988.

Some of the best thinkers on the African American family, such as Wade Nobles, Harriette Pipes McAdoo, John Ogbu, Robert Staples, John McAdoo, and Robert Hill, contributed to this volume. It explores contemporary African American families and the diversity in their value systems and lifestyles. A springboard for understanding the range of African American families, it provides a way for family support practitioners and policymakers to examine new and varied interpretations of the African American family experience. Topics addressed in this volume include: historic and theoretical conceptualizations of African American families; demographic, economic, mobility, and educational patterns; male-female relationships; socialization within families; and family policy and advocacy.

McAdoo, H. P., with J. L. McAdoo, eds. **Black Children: Social, Educational and Parental Environments**. Newbury Park, Cal.: Sage, 1985.

This book discusses the experiences and situations common to African American children and their parents. It explores the theme of significant environments within the lives of African American children. The environments discussed are: (1) the theoretical, (2) the socioeconomic, (3) the educational, (4) the parental, and (5) the internal. Each environment has the potential to produce optimum functioning as well as negative and detrimental development in the African American child. This book is useful in undergraduate and graduate courses related to human growth and development, ethnic studies, and family life education studies, and to professionals in social work, public health, and education. It also is a valuable resource for practitioners working directly with African American children and their families.

"The New Black Family: Determined, Dynamic, Diverse," *Ebony*, August 1993.

This issue is dedicated to "the Black family nobody knows": the close-knit, loving, hard-working, law-abiding, and stable African American family. Topics covered include: secrets to a happy marriage; families living in low-income, urban areas; African American adoptive families; commuter couples; rural families; "Mr. Moms"; and the African American church's response to the new obstacles facing African American families.

Obudho, C. E., ed. **Black Marriage and Family Therapy**. Westport, Conn.: Greenwood Press, 1983.

The editor and authors of this book, family therapists, carry forth the research on African American marriages, providing new insights and presenting fresh views that may spark further research. Section One focuses on the expression of love

among African American people, husband-wife relationships, women's feelings about working while being wives and mothers, styles and processes of parenthood, and family planning. In Section Two, the authors present various approaches to marriage and family therapy with African American clients. Although traditional approaches of psychotherapy may not directly apply to African American clients, such approaches have been modified creatively by many therapists.

Perkins, U. E. **Home Is a Dirty Street: The Social Oppression of Black Children**. Chicago: Third World Press, 1975.

This book is a reflection of the author's 16 years of working with African American children in the economically depressed area of North Lawndale, located on Chicago's far west side. During that time, the author has seen the lives of countless African American children destroyed by miseducation, substandard housing, police brutality, corrupt politics, inadequate health facilities, damaged self-concepts, and institutional racism. This book is not a study but rather a commentary that attempts to explain how the system of oppression prevents urban African American children from achieving their true potential. Its application is universal, reflecting the patterns of growing up in Harlem, Bedford Stuyvesant and other African American communities.

Pinkney, A. **Black Americans** (third edition). Englewood Cliffs, N.J.: Prentice Hall, 1987.

As part of the Prentice Hall Ethnic Groups in American Life Series, this book attempts to provide the reader with a descriptive and analytic overview of African American life, from the viewpoint of relevant social science. Although this book is a sociological study, it addresses the general reader as well as the professional; lay language is used throughout. Topics covered in this work include: the history and characteristics of the African American population, family and religious life, assimilation into American society, and Black Nationalism.

Prothrow-Stith, D., with M. Weissman. **Deadly Consequences: How Violence Is Destroying Our Teenage Population and a Plan to Begin Solving the Problem**. New York: HarperPerennial, 1991.

Written by a physician and public health official, this book helps the reader understand the epidemic of violence that is decimating a generation of young men—especially young African American men living in poverty—and offers concrete strategies for reducing adolescent violence. The author argues that the solution to the problem of teenage violence lies in prevention. She recommends that violence prevention be addressed as a public health issue. Suggestions include: mounting a public awareness campaign, requiring emergency-room physicians to refer young men obviously at risk for violence to appropriate mental health agencies, and introducing an antiviolence curriculum in schools.

Rodgers-Rose, L. F. ed. **The Black Woman.** Beverly Hills, Cal.: Sage, 1980.

This volume contains original research and theoretical papers about African American women by African American women trained in the fields of sociology, social psychology, political science, demography, and history. The aim of the editor and authors is to understand the everyday lives of African American women, while recognizing differences based on age, socioeconomic status, marital status, occupation, region, values, beliefs, and goals. The authors also realize that African American women must be viewed in the context of history as well as their roles in the lives of African American men and their children; the African American woman is but one part of the total picture. The volume is organized into four sections: (1) Social Demographic Characteristics; (2) The Black Woman and Her Family; (3) Political, Educational, and Economic Institutions and the Black Woman; and (4) Social Psychology of the Black Woman.

Smith, W. D., and E. W. Chunn, eds. **Black Education: A Quest for Equity and Excellence.** New Brunswick, N.J.: Transaction Publishers, 1989.

Commissioned by the National Urban League, this collection of papers offers a candid portrait of African American education in transition. As the editors note, this period has been characterized by a huge shift from federal responsibility for the education of people of color to authority and autonomy at the local government level. Furthermore, many institutions that once worked well no longer do; many ambitious social programs and policies that originally promised much have been abandoned. Pivotal to these times and changes, the authors and editors believe, is the question of the extent to which the American educational system is capable of being responsive to incorporating equity and excellence for African Americans. This volume consists of both scholarly and practical writings on a variety of issues including: the school reform movement, African American teachers, parent involvement, ability grouping and tracking, school desegregation, community involvement, and teenage pregnancy.

Stack, C. B. **All Our Kin: Strategies for Survival in the Black Community.** New York: Harper and Row, 1974.

This book details the author's study, which began in the mid-1960s in a low-income, midwestern, African American community. The work centers around the highly adaptive structural features of the urban African American families studied: patterns of co-residence, kinship-based exchange networks, elastic household boundaries, lifelong bonds to three-generation households, social controls against the formation of marriages that could endanger the kin network, the domestic authority of women, and limitations on the role of the husband or male friend within a woman's kin network. Although the common perception of poor families is that they

are fatherless, unstable, and disorganized, the author demonstrates that the African American urban family is embedded in cooperative domestic exchange that represents a highly organized, tenacious, active, and lifelong network.

Staples, R., ed. **The Black Family: Essays and Studies** (third edition). Belmont, Cal.: Wadsworth Publishing Company, 1986.

Edited by one of the leading authorities on African American family life, this anthology covers the major issues in African American family sociology. It focuses on three essential problems facing African Americans today: (1) tensions in male/female relationships, (2) teenage pregnancy, and (3) non-employment and unemployment. With more than two-thirds of the articles new to this edition—including such topics as child abuse, working wives, and polygamy—this book is a timely and comprehensive study of African American family life. College professors will find this book to be a valuable text in teaching undergraduates.

Staples, R., and L. B. Johnson. **Black Families at the Crossroads: Challenges and Prospects.** San Francisco: Jossey-Bass Publishers, 1993.

The authors of this timely work combine more than 50 years of teaching about and studying African American families, from the particular vantage point of family sociology. *Black Families at the Crossroads* looks at the historical development of the African American family, its changing structures, and the roles of its family members. The authors also analyze the larger forces outside the African American community, such as assimilation and acculturation, unemployment and underemployment, the role of government and public policy, and the imbalance in the gender ratio. This book is written in a style accessible to a wide readership; faculty, students, policy-makers, and practitioners who work with African American families will find it to be a valuable resource.

White, J. L. **The Psychology of Blacks: An Afro-American Perspective.** Englewood Cliffs, N.J.: Prentice Hall, 1984.

The author of this work begins with the premise that there is a distinctive, coherent, persistent African American psychological perspective or worldview underlying the behavior, attitudes, feelings, lifestyles, and expressive patterns of African Americans. This perspective is characterized by eight dimensions: openness to self and others, tragedy and resilience, psychological connectedness and interdependence, the oral tradition, creative synthesis, fluid time perception, the value of direct experience, and respect for the elderly. African Americans use these dimensions as a frame of reference to interpret the world around them and establish guidelines for living. The dimensions are expressed in family dynamics, child rearing, teaching and learning, and self-expression.

Bibliography

Williams, C. W. **Black Teenage Mothers: Pregnancy and Child Rearing from Their Perspective.** Lexington, Mass.: Lexington Books, 1991.

Rich in firsthand accounts of 30 mothers' own stories, this book presents a unique ethnographic perspective and gives important new insights into the world and minds of African American teenage mothers. For perhaps the first time, a positive light is cast on what traditionally has been depicted as a gloomy scenario. In this book, the author reveals why many teenage mothers consider their lives to be enriched by child-bearing. The author also discovers that socialization—not ignorance—is often what leads African American teens into motherhood at a young age. At the end of the book, the author includes a detailed discussion of the findings of her study, the policy implications, and a sample interview guide.

Willie, C. V. **A New Look at Black Families** (second edition). Bayside, N.Y.: General Hall, 1981.

By way of 18 case studies, this book answers the question of what it is like to be a person of African descent in the United States. The case studies provide a window through which the reader can see patterns of variation in the lifestyle of affluent or middle-class, working-class, and poor households. This investigation into African American family life is unique in combining both a descriptive analysis and a theoretical explanation of African American behavior patterns. A comparative analysis of African American and white families is introduced but is not comprehensive. The conclusions from this brief investigation indicate the need for a full comparison of case studies of white and of African American households.

"A World Without Fathers: The Struggle to Save the Black Family," *Newsweek*. August 30, 1993, p. 16-29.

Fewer and fewer Americans of all races belong to "traditional" families. Many women, especially many African American women, are raising their children as single mothers. Because of the economic state of the African American community, many African American men are unable to financially support their families. To make matters worse, the extended family, which has traditionally served as a safety net in the African American community, is breaking down. What is the solution? Many experts argue that government is responsible for meeting the needs of poor African American families; others believe that self-help efforts are the solution. This report presents the various perspectives on this important debate.

Zollar, A. C. **A Member of the Family: Strategies for Black Family Continuity.** Chicago: Nelson-Hall, 1985.

In this book, the author describes four contemporary, urban African American families as they existed in the late 1970s and early 1980s. The author's extensive research was conducted in the Austin community of Chicago. The study explores extended family networks—their structure, coping mechanisms in the face of political and economic change, and continuity from generation to generation. The families are introduced through their own words and actions, and the issues are discussed in analytical terms.

Other Selected Titles

Given the plethora of books written about African American family issues, we unfortunately could not include all of them in annotated form in this one volume. Following are titles of some other excellent resources on African American family life.

Barnes, A. S. **Black Single Parents in America.** Bristol, Ind.: Wyndham Hall Press, 1987.

Bass, B. A., G. E. Wyatt, and G. J. Powell, eds. **The Afro-American Family: Assessment, Treatment, and Research Issues.** Philadelphia: Grune and Stratton, 1982.

Battle, S. F. **The Black Adolescent Parent.** New York: Haworth Press, 1987.

Clark, R. M. **Family Life and School Achievement: Why Poor Black Children Succeed or Fail.** Chicago: University of Chicago Press, 1983.

Coleman, M. **Black Male-Black Female Relationships.** Minneapolis: Gestalt Publications, 1987.

Gill, O., and B. Jackson. **Adoption and Race: Black, Asian, and Mixed-Race Children in White Families.** New York: St. Martin's Press, 1983.

Hare, N., and Hare, J. **Bringing the Black Boy to Manhood: The Passage.** San Francisco: The Black Think Tank, 1985.

Hill, Jr., P. **Coming of Age: African American Male Rites-Of-Passage.** Chicago: African American Images, 1992.

Hill, R. B., and A. Billingsley, eds. **Research on the African-American Family: Assessment of the Status of African-Americans, Vol. II.** Boston: William Monroe Trotter Institute, 1989.

Jackson, J. S., L. M. Chatters, and R. J. Taylor, eds. **Aging in Black America.** Beverly Hills, Cal.: Sage, 1992.

Jones, R. L., ed. **Black Psychology.** New York: Harper and Row, 1980.

Jones, R. L., ed. **Black Adult Development and Aging.** Berkeley, Cal.: Cobb and Henry, 1989.

Lewis, M. C. **Herstory: Black Female Rites of Passage.** Chicago: African American Images, 1988.

Lightfoot, S. L. **The Good High School: Portraits of Character and Culture.** New York: Basic Books, 1983.

McAdoo, J. L. "The Roles of African American Fathers: An Ecological Perspective." **Families in Society: The Journal of Contemporary Human Services**, Vol. 74, No. 1, 1993. p. 28-36.

Perkins, U. E. **Harvesting New Generations: The Positive Development of Black Youth.** Chicago: Third World Press, 1986.

Powell, G. J., J. Yamamoto, A. Romero, and A. Morales, eds. **The Psychosocial Development of Minority Group Children.** New York: Brunner/Mazel, 1983.

Rodgers-Rose, L. F., and J. T. Rodgers. **Strategies for Resolving Conflict in Black Male and Female Relationships.** Newark, N.J.: Traces Institute Publications, 1985.

Slaughter, D. T., ed. **Black Children and Poverty: A Developmental Perspective.** San Francisco: Jossey-Bass, 1988.

Solomon, B. B. **Black Empowerment: Social Work in Oppressed Communities.** New York: Columbia University Press, 1976.

Staples, R. **Black Masculinity: The Black Male's Role in American Society.** San Francisco: Black Scholar Press, 1982.

Taylor, D. L. **The Positive Influence of Bonding in Female-Headed African American Families.** New York: Garland, 1993.

Tidwell, B. J., ed. **The State of Black America 1992.** New York: National Urban League, 1992.

Warfield-Coppock, N., Moore, M. et al. **Transformations: A Rites of Passage Manual for African American Girls.** New York: Star Press, 1987.

White, E. C. **Chain, Chain, Change: For Black Women Dealing with Physical and Emotional Abuse.** Seattle: Seal Press, 1985.

Wilson, A. **The Developmental Psychology of the Black Child.** New York: Africana Research Publications, 1978.

Additional Publications That Address African American Family Issues

American Journal of Social Psychiatry
American Journal of Sociology
Black Scholar
Child
Child Welfare
The Crisis
Developmental Psychology
Ebony
Educational Leadership
Equity and Excellence
Essence
Families in Society: The Journal of Contemporary Human Services
Family Relations: Journal of Applied Family and Child Studies
Family Therapy
Journal of Adolescent Research
Journal of African American Male Studies
Journal of At-Risk Issues
Journal of Black Psychology
Journal of Black Studies
Journal of Comparative Family Studies
Journal of Cross-Cultural Psychology
Journal of Marriage and the Family
Journal of Multicultural Counseling and Development
Journal of Negro Education
Journal of Social and Behavioral Sciences
Journal of Social Psychology
Journal of Youth and Adolescence
Negro Educational Review
Phi Delta Kappan
Psychological Reports
Psychotherapy
PTA Today
Rethinking Schools
The Review of Black Political Economy
The School Community Journal
Social Casework
Social Service Review
Social Work
Teaching Tolerance
Western Journal of Black Studies

Culturally Specific Materials
for the Practitioner



National
Resource
Center
for
Family
Support
Programs



FAMILY
RESOURCE
COALITION

B i b l i o g r a p h y

Artis, L. L. and D. R. Moody. **The African-American Nurturing Parent Program.** Park City, Utah: Family Development Resources, Inc., (in press).

Two African American social workers, nationally recognized for implementing culturally relevant parenting programs, suggest discussion formats and activities for addressing: difference and its place in America; parenting, differences, and dual consciousness; spirituality and the African American church; slavery, emancipation, and parenting; dreams, homeland, and fears; transcending oppression; and teaching children to access resources.

Boyd-Franklin, N. **Black Families in Therapy: A Multisystems Approach.** New York: Guilford Press, 1989.

Both students and practitioners of family therapy will find this book to be helpful. While giving attention to the cultural diversity among African American families, the author's first five chapters explore a number of cultural issues, including racism, racial identification, and skin color; extended family patterns and informal adoption; role flexibility and boundary confusion; and religion and spirituality. The latter part of the book explores socioeconomic differences with specific chapters on poor, inner-city, single-parent, and middle-class African American families. Perhaps the most important contribution of this book, however, is the discussion of the author's "Multisystems Model", which allows the family therapist to intervene at the individual, family, extended family, community, and/or social service level. Case examples richly illustrate this model.

Carter, G. L. **The Black Parenting Education Program.** (Available from: Relevant Educational Corporation, 4665 S. Fourth St., Arlington, VA 22204, 703/920-7006)

The Black Parenting Education Program (BPEP) is a competency-based, comprehensive, culturally relevant parenting program designed to meet the unique needs of young, at-risk African American parents. BPEP was designed by African Americans to address issues of nurturing and raising children from an African American perspective. "Success by Six" is the focus of this curriculum, which teaches young parents how to care for children from birth to age six, systematically preparing them for a successful school experience. It is intended for all African American parents, including economically or educationally disadvantaged at-risk parents who lack the skills, self-confidence, and motivation necessary to raise children successfully. BPEP helps to reduce or eliminate child abuse and developmental deficiencies by the use of age-appropriate stimulation activities and by creating a no-fail environment.

The mission of BPEP is to strengthen and empower African American families. It teaches parents that they have the power to raise children who are competent, confident individuals able to know, do, and, above all, think. This curriculum easily can be taught by persons with or without a back-

ground in training or child development. However, the instructor must be well-motivated to improve the conditions of development for young African American children and should be able to function as a group process facilitator. Trainers attend a one-day workshop, where they are taught to use the "Success by Six" model. Each trainer receives a comprehensive training kit containing an Instructor's Manual, a videotape, and supplementary resource materials.

Center for the Improvement of Child Caring. **Effective Black Parenting Program.** (For information on instructor training workshops in your area, contact CICC, 11331 Ventura Boulevard, Suite 103, Studio City, CA 91604, 818/980-0903)

After more than a decade of research and field testing, CICC created the Effective Black Parenting Program, which is based on an achievement orientation to African American parenting. Its basic ideas are derived from the writings of African American parenting scholars, survey research with African American parents, and adaptations of parenting skills that have been found helpful for parents of all ethnic and socioeconomic backgrounds.

The program teaches several major parenting strategies: Pyramid of Success for Black Children, Modern Black Self-Discipline, the Thinking Parent's Approach, and Family Rule Guidelines. It explains, from an African American frame of reference, a series of child management skills including effective praise, effective ignoring, verbal confrontation, time out, and a point system method in which children earn valued activities from a "Good Stuff" menu.

A five-day intensive workshop prepares instructors to teach this program. Workshop participants receive: an *Instructor's Guide*, a *Parent's Guide*, promotional flyers and videotape, instructional transparencies, and graduation certificates.

Center for Urban Studies, Wayne State University. **Detroit Family Project Curriculum.** (For order information, contact Detroit Family Project, Center for Urban Studies, Wayne State University, 656 W. Kirby, 3256 Faculty Administration Building, Detroit, MI 48202, 313/577-8834)

This curriculum provides information on a wide variety of topics that are challenging to parents—decision making, substance abuse, conflict resolution, sexual responsibility, employability (their own as well as their children's), and school success—with the aim of teaching skills and techniques that produce positive results in child rearing. The curriculum is designed for use in low-income, urban, and "nontraditional" settings—with parents, for example, who are waiting to see a doctor in a health clinic.

The topics (listed above) are the focus of discussions led by the facilitator at weekly, two-hour sessions. The discussions, which center on decision-making skills, provide exercises and offer models for making sound decisions and wise choices. Discussion guides and handouts for each topic are included

in the curriculum. The materials are easy to read and can be added to or used out of sequence. A bibliography also is included. (For more information on the Detroit Family project, see page D13.)

Dodson, J. E. *An Afrocentric Educational Manual: Toward a Non-Deficit Perspective in Services to Families and Children*. Knoxville, Tenn.: University of Tennessee School of Social Work, 1983.

This manual enables the user to conduct a four-day educational workshop for people who provide social services to African American families and children. The purpose of the manual is not to combat racism but rather to improve participants' factual knowledge of African American culture and behavior so that they can effectively utilize the cultural strengths of the families with which they work. In the first part of this manual, the author has participants look at the culture and conditions of African Americans, providing a historical background for understanding African American culture and examples of traditional expressive behaviors of that culture. In latter sections, participants learn about the strengths of African American families and how to draw upon this base in their social work practice.

Dodson, J. E., and H. Dodson. *Working with Afro-American Families: A Cultural Approach*. 1983. (Available from: Lawrence Jordan Literary Agency, 250 W. 57th St., Room 1527, New York, NY 10107, 212/662-7871.)

This curriculum is a training workshop for individuals who provide social services to African American families and children. The workshop gives participants a basis for non-deficit social work practice so that they may interact successfully with people whose cultural heritage differs from their own. Although the knowledge imparted in this workshop concerns traditional African American culture and behaviors, the conceptual issues and approaches are applicable to other people and cultures. The curriculum consists of seven tapes and an instructor's manual with suggested reading materials. The tapes include:

Tape 1: Verbal and Nonverbal Communication

- Dr. Jualynne E. Dodson identifies some rules of Black Vernacular English. She traces the evolution of the language from its West African roots to contacts with French, Spanish, and Portuguese, and finally to melding with English.

Tape 2: Strengths of Black Families

- Dr. Dodson traces the history of the African American family, from its West African origins to its relocation in America during and after slavery.

Tape 3: Afro-American History (Part One)

- Howard Dodson discusses African American history and culture. He relates the importance of African American history in social work practice.

Tape 4: Afro-American History (Part Two)

- Mr. Dodson traces the background of the African American presence in the United States and South America, from the 15th century to the 19th century.

Tape 5: Afro-American History (Part Three)

- Mr. Dodson explains what he calls the "transformation" of the African way of life into something unique, labeled as "Afro-American."

Tape 6: Training for Trainers (Part One)

- Dr. Dodson illustrates the process she uses to establish the environment for her nondeficit approach to services for African American families and children.

Tape 7: Training for Trainers (Part Two)

- Dr. Dodson provides a knowledge base for social work practice with African American families and children, highlighting such topics as history, music, food, and language.

Ho, M. K. *Minority Children and Adolescents in Therapy*. Newbury Park, Cal.: Sage, 1992.

Written primarily for therapists, graduate students, and professionals who have had some basic training in both family therapy and counseling with people of color, this sourcebook builds on the recent emergence of family-centered therapeutic approaches. Heavily infused with case examples from the author's own practice, the book provides therapists with an ecological family systems approach that is useful in the treatment of African Americans, Asian and Pacific Americans, Native Americans, and Latinos. The book is divided into three sections: (1) conceptual framework for assessing and treating ethnic minority children and youth, (2) understanding and assessing the mental health of ethnic minority children and adolescents, and (3) intervening with and treating ethnic minority children and adolescents.

It Takes a Village to Raise a Child. (Available from: Illinois Prevention Resource Center, 822 S. College St., Springfield, IL 62704, 217/525-3456, 800/252-8951.)

The goal of this curriculum is to provide parents with an opportunity to examine their own values and cultural beliefs about parenting and to develop approaches to child rearing that are consistent with their beliefs. Specific attention is given to African American families. The curriculum consists of 12 sessions, with open-ended topics for discussion, activities, and creative tools; these sessions help elicit family values and desires for children. Group meetings begin with sharing of traditions from parents' cultural heritage and adding information to a community resource file shared by all parents. Sessions are sequential and structured; guided discussion is the dominant mode of instruction.

The Curriculum Guide includes optional activities, handouts, poetry, folktales, and songs. Recommendations regarding organizing and leading a parent group are included as well. Training is available through the Illinois Prevention Resource Center.

Bibliography

Logan, S. M. L., E. M. Freeman, and R. G. McRoy, eds. **Social Work Practice with Black Families: A Culturally-Specific Perspective.** New York: Longman, 1990.

This unique collection is designed to assist social work practitioners, classroom and practicum instructors, and students in developing knowledge and skills for practice with African American families. The authors' primary goal is to provide a framework for understanding the needs of African American families and to describe culturally relevant approaches to practice with these families. The framework accommodates direct as well as indirect practice; it emphasizes how to assess and intervene with African American families from a strengths perspective. Case vignettes illustrate practice principles and intervention strategies.

Lynch, E. W., and M. J. Hanson, eds. **Developing Cross-Cultural Competence: A Guide for Working with Young Children and Their Families.** Baltimore: Paul H. Brookes, 1992.

This practical guide: (1) examines the role that culture plays in families' and professionals' beliefs, values, and behaviors; (2) explores the difficulties involved in adapting to a different culture; and (3) provides strategies for effective cross-cultural interactions with families of infants, preschoolers, and young children who are at risk for a disability or chronic illness. Drawing on the insight of contributors who represent various ethnic, cultural, and language groups and who are also authorities in family and child intervention, this guide offers an in-depth examination of families whose roots are Anglo-European, Native American, African American, Latino, Asian, Filipino, Native Hawaiian and Pacific Island, and Middle Eastern. This information is valuable for a wide range of professionals, including early childhood and special educators, child development specialists, occupational and physical therapists, speech language pathologists, nurses, and workers, and others who work with young children and their families.

Mizio, E., and A. J. Delaney, eds. **Training for Service Delivery to Minority Clients.** New York: Family Service Association of America, 1981.

Written by practitioners who have had years of direct service experience in communities of color, this book presents a practice perspective as well as a theoretical context for the delivery of culturally sensitive, skilled, and effective human services in African American and Puerto Rican communities. The authors begin by looking at the function of racism and the cultural adaptations that have been developed by communities of color to combat its harmful consequences. The book ends with the recommendation that services provided by family service agencies include, at minimum, advocacy, counseling, and preventive programs.

Slaughter, D. T. "Programs for Racially and Ethnically Diverse American Families: Some Critical Issues." In Weiss, H. B., and F. H. Jacobs, eds.; **Evaluating Family Programs;** New York: Aldine De Gruyter, 1988; pp. 461-76.

In this article, the author addresses issues related to serving racially and ethnically diverse client groups. Program designs are discussed and recommendations proposed for programs serving culturally diverse clients: (1) conducting an analysis of cultural and social factors of the community prior to setting program goals; (2) basing the analysis on systematic study, rather than on the opinions of a few informants; and (3) using a cultural-ecological model to design the program.

Ideal program structure and organization entails: (1) respecting client skills, (2) encouraging clients to express their expectations of the program, (3) tailoring program services to the context of the client's culture and environment, (4) modeling self-respect, commitment, and belief in people's ability to create positive changes in their lives, (5) demonstrating staff confidence in their work, and (6) obtaining consensus in program goals. Evaluation efforts should (among other goals) determine the differences between the stated goals of the program and the staff's understanding and presentation of goals to clients. [summary adapted from Rider, M. E., and J. L. Mason. *Issues in Culturally Competent Service Delivery: An Annotated Bibliography.* Portland: Research and Training Center on Family Support and Children's Mental Health, Regional Research Institute for Human Services, Graduate School of Social Work, Portland State University, 1990]

OTHER SELECTED TITLES

Ho, M. K. **Family Therapy with Ethnic Minorities.** Newbury Park, Cal.: Sage, 1987.

McGoldrick, M., J. K. Pearce, and J. Giordano, eds. **Ethnicity and Family Therapy.** New York: Guilford Press, 1982.

Wilson, E. B. **The 100 Best Colleges for African-American Students.** New York: Plume, 1993.

Books of Interest to
African American Parents



National
Resource
Center
for
Family
Support
Programs



FAMILY
RESOURCE
COALITION

B i b l i o g r a p h y

Program providers should feel free to copy this section for parent participants. This section could be a popular resource in a program's lending library.

Alessi, J., and J. Miller. *Once Upon a Memory: A Guide for the Family Genealogist*. White Hall, Va.: Betterway Publications, 1987.

This book is filled with ideas and techniques to help readers find the treasures buried in their lives—and the lives of their ancestors. It includes tips and guidelines on everything from interviewing today's senior family members to researching the family tree and writing an interesting family history. *Once Upon a Memory* was developed from the authors' work with family groups, helping them become effective family members. Along the way, the authors learned that understanding their past—their personal and family histories—helped them better fulfill their present roles.

Comer, J. P., and A. F. Poussaint. *Raising Black Children*. New York: Plume, 1992.

Written by two leading psychiatrists, both African American, this book is an indispensable resource for every African American family and for teachers of all races who seek to gain sensitivity to the needs of their African American pupils. The authors offer comprehensive advice on nearly 1,000 common child-rearing questions, paying particular attention to such problems as building self-esteem and helping African American children cope with racism.

Gray, M. E. *Images: A Workbook for Enhancing Self-Esteem and Promoting Career Preparation, Especially for Black Girls*. Sacramento: California State Department of Education, 1988.

This unique book is for and about young African American women: their self-awareness, their future careers, their future lifestyles. While reading it, young women have the opportunity to answer three crucial questions: Who am I? Where am I going? How do I get there? The first section of the book explores the reader's attitudes, feelings, values, and interests. The reader also learns more about how her African American heritage influences her behavior. In the second section, the reader reviews her school experiences and matches her skills, interests, and work values with potential career choices. In the final section, the reader develops her own definition of success, sets goals for the future, and develops plans for reaching those goals. *Images* is an excellent tool for parents and educators as they endeavor to prepare young African American females for the future.

Hatkoff, A., and K. K. Klopp. *How to Save the Children*. New York: Simon and Schuster, 1992.

This clearinghouse of ideas, addresses, and phone numbers is for individuals who want to help counteract the impact of poverty and neglect on our nation's children. Based on the premise that everyone has something to offer, this book proposes nearly 200 suggestions for action, of varying complexity and level of commitment required. The book emphasizes that getting involved might mean donating children's clothing and toys to a homeless shelter, becoming a mentor for a young mother or father, or writing or calling a local politician—even the smallest contributions can make a difference. The authors encourage the reader to join the efforts of existing programs and organizations working in the interest of children or to find out how they might replicate a program in their own community.

Hopson, D. P., and D. S. Hopson. *Different and Wonderful: Raising Black Children in a Race-Conscious Society*. New York: Prentice Hall, 1990.

In a simple, accessible style marked by a wealth of anecdotes and case studies drawn from the authors' own practice, this book guides its readers in fostering confidence and strong ethnic identity in African American children, from infancy through adolescence and into young adulthood. Describing incidents that commonly occur at home and at school, the authors give suggestions for effective responses. The book also includes an extensive resource guide listing books, educational materials, dolls, and games that can be used to help children develop positive self-esteem and racial identity. Teachers, as well as parents, may find the resource materials useful.

Hutchinson, E. O. *Black Fatherhood: The Guide to Male Parenting*. Inglewood, Cal.: Impact! Publications, 1992.

In this book, six men describe what it means to be an African American father in America. This readable and positive book emphasizes what African American fathers are doing right. It provides a wealth of advice and support for African American fathers and encourages active involvement with their children. Emphasizing the many ways to support children's healthy development without spending a lot of money, the author offers a common sense approach to discipline and education.

Karenga, M. The African American Holiday of Kwanzaa: A Celebration of Family, Community and Culture. Los Angeles: University of Sankore Press, 1988.

Written by the creator of Kwanzaa, this book provides a clear and concise explanation of the origins, practice, and meaning of the holiday. Kwanzaa is an African American holiday, celebrated from December 26 to January 1, which is based on African agricultural celebrations and collective principles that contribute to the unity and development of the African community. The heart of Kwanzaa is the Nguzo Saba (Seven Principles), a set of core values African Americans can use to reconstruct their lives in their own image and interest and to build and sustain an Afrocentric family, community, and culture (see appendix on the Nguzo Saba).

Kunjufo, J. Developing Positive Self-Images and Discipline in Black Children. Chicago: African American Images, 1984.

In this book, addressed to teachers and parents, the author emphasizes the importance of positive self-image and discipline as prerequisites for the effective education of African American children. Though the author's ideas do not completely resolve these issues, he offers several helpful recommendations including: (1) giving African American children a frame of reference that is consistent with their culture; (2) encouraging, through a curriculum that mandates critical thinking, students' curiosity and enthusiasm to learn; (3) developing a home program that enhances the development of the child's talents; and (4) advocating for the best services available to African American children, and creating supplemental programs and independent institutions that further enhance the self-image of African American children.

Kunjufo, J. Countering the Conspiracy to Destroy Black Boys (vol. 1). Chicago: African American Images, 1985.

In this book, the author describes how African American boys are systematically programmed for failure, very early in life, so that when they become adults they pose little danger to the prevailing power structure. The public school is seen as the institution that contributes most flagrantly to the destruction of African American boys. The destructive process can clearly be observed by the fourth grade, when many African American boys begin to regress intellectually. Most never recover, and as a result, a disproportionate number of male African American students find themselves ill-prepared to achieve in our educational system. The author believes, however, that a strong principal, an aware and concerned community, and positive role models can change this disparaging situation.

Kunjufo, J. Countering the Conspiracy to Destroy Black Boys (vol. 2). Chicago: African American Images, 1986.

Volume two was written in response to the numerous mothers, female teachers, and community activists who expressed the need for information after reading Volume 1. In this volume, there are few book references because of the author's belief that the solutions for African American boys are not to be found in books and studies, but in the minds of the numerous people who work with and love these boys on a daily basis. The five chapters are titled: Developing Responsibility in Black Boys, Female Teachers and Black Male Culture, Some Reasons Why Black Boys Succeed or Fail, A Relevant Curriculum for Black Boys, and Rites of Passage.

Kunjufo, J. Countering the Conspiracy to Destroy Black Boys (vol. 3). Chicago: African American Images, 1990.

In Volume three, the author analyzes the developmental process of African American males by age. The age groups covered include infancy to 9, 9 to 13, 13 to 18, and 18 to 25. The purpose of the age grouping is to enable the reader to understand what to look for in each group and how to make the necessary corrections.

Wilson, E. B. The 100 Best Colleges for African-American Students. New York: Plume, 1993.

This comprehensive, up-to-date guide, based on a nationwide survey, goes far beyond descriptions of other guides to colleges to give the reader a fair and objective picture of the benefits, challenges, and pitfalls for African American students at each of the leading colleges it profiles. Here the reader will find: candid assessments of campus social environments; percentage of African American students and faculty; scholarship and financial aid programs; race relations on and off campus; cultural and career opportunities; special programs, support services, and student organizations; prominent African American graduates; and African American fraternities and sororities.

RECOMMENDATIONS OF THE NATIONAL BLACK CHILD DEVELOPMENT INSTITUTE

The following books are wonderful sources of African American culture, for children as well as adults. They were suggested in the National Black Child Development Institute's Spring 1992 issue of *The Black Child Advocate*. (See page D4 for more information about the National Black Child Development Institute.)

BOOKS FOR THE WHOLE FAMILY

Carew, J., and L. and D. Dillon (illustrators). **The Third Gift**. New York: Crowell, 1974. This beautifully illustrated tale tells how the Jubas gained the gifts of work, beauty, imagination, and faith.

Hamilton, V. **The People Could Fly**. New York: Knopf, 1985. A collection of stories from the African and African American oral tradition.

Harris, J. **Iron Pots and Wooden Spoons: Africa's Gift to New World Cooking**. New York: Ballantine Books, 1989. Each recipe includes a brief history of the food and a description of how and where it is eaten.

Ward, L. **I Am Eyes, Ni Macho**. New York: Greenwillow Books, 1978. An African child wakes to the marvelous sights of her land.

BOOKS FOR CHILDREN AGES 3 TO 7

Clifton, L., and J. Steptoe (illustrator). **All Us Come Cross the Water**. New York: Holt, Rinehart and Winston, 1973. A young boy learns that history is not always taught in school but can come from elders, such as his great-grandmother.

Frazer, K., and M. Levy. **Adam's World**. San Francisco, Chicago: Whitman, 1971. One of the first children's books to include various ethnic festivals.

Greenfield, E., and C. Byard (illustrator). **Africa Dream**. New York: The John Day Company, 1977. One night a girl dreams of going to Africa to meet faraway cousins and relatives.

Steptoe, J. **Mufaro's Beautiful Daughters: An African Tale**. New York: Lothrop, Lee and Shepard Books, 1987. This folktale demonstrates the importance of kindness while reinforcing concepts of African beauty.

Sutherland, E., and W. E. Bell (photographer). **Playtime in Africa**. New York: Antheneum, 1963. Beautiful photographs show African children playing traditional games.

BOOKS FOR CHILDREN AGES 8 TO 11

Ellis, V. F. **Afro-Bets First Book about Africa**. Orange, N.J.: Just Us Books, 1989. A man from Ghana teaches six African American children about the continent and people of Africa. Goodwin, R. L., and D. A. Crossley (illustrator). **Honi Bea**. Berkeley: Robbie's Creations, 1985. This book chronicles a girl's travels and what she learns in her quest for world peace.

Musgrove, M., and L. and D. Dillon (illustrators). **Ashanti to Zulu: African Tradition**. New York: Dial Press, 1976. This book provides the reader with a background on the diversity and power of African American history and ritual.

Price, L., and L. and D. Dillon (illustrators). **Aida**. San Diego: Harcourt Brace Jovanovich, 1990. The tragic but heart-warming love story of an Ethiopian princess and an Egyptian general. Outstanding illustrations.

BOOKS FOR YOUTH AGES 12 TO 15

Greenfield, E., and A. Ferguson (illustrator). **Under the Sunday Tree**. New York: Harper and Row, 1968. Life in the Bahamas is captured in the brightly colored, simply rendered paintings.

Hamilton, V. **Zeely**. New York: Macmillan, 1967. Eleven-year-old Elizabeth is curious about a Watusi queen in a magazine and her imagination soars.

Hamilton, V. **The House of Dies Drear**. New York: Macmillan, 1968. This suspenseful story focuses on a family living in a home that was a station on the underground railroad.

Hamilton, V. **The Magical Adventures of Pretty Pearl**. New York: Harper and Row, 1983. Pretty Pearl travels to the United States and joins a community of escaped slaves.

BOOKS FOR YOUNG ADULTS AGES 16 AND OLDER

Chinweizu (ed.). **Voices from Twentieth Century Africa: Griots and Towncriers**. London: Faber and Faber, 1988. Short stories, poems, parables, excerpts from novels, and songs literally paint a picture of the vast African continent.

Chipasula, F. M. (ed.). **When My Brothers Come Home: Poems from Central and Southern Africa**. Middletown, Conn.: Wesleyan University Press, 1985. A variety of talented writers produced this collection of insightful, heartfelt poems on the historical struggles of Africa to gain independence.

Kincaid, J. **Annie John**. New York: American Library, 1986. With imagination, Kincaid describes the vivid imagery of growing up in the Caribbean.

Marshall, P. Brown Girl, Brownstones. Old Westbury, N.Y.: Feminist Press, 1983. Sylvia, a young girl, is often torn between Caribbean family values and American requirements for behavior.

AFRICAN AMERICAN BASELINE ESSAYS: SELECTED CHILDREN'S BIBLIOGRAPHY

The following books were listed in the Portland Public Schools' *African American Baseline Essays* (1987). These books are excellent sources of African American culture for children and young adults. Appropriate grade levels are suggested in parentheses.

-A-

A Man Ain't Nothin But a Man, by John Oliver Killens. Boston: Little, Brown and Co., 1975. (9-12)

A Story, A Story, by Gail E. Haley. New York: Atheneum, 1970. (PK-3)

The Adventures of Spider, by Joyce Cooper Arkhurst. New York: Scholastic, 1971. (PK-5)

Alesia, by Eloise Greenfield and Alesia Revis. New York: Philomel, 1981. (level not available)

Along the Niger River, by Aylette Jenness. New York: Crowell, 1974. (3-6)

Autobiography of Malcolm X, by Malcolm X as told to Alex Haley. New York: Grove Press, 1965. (9-12)

-B-

Big Sister Tells Me That I'm Black, by Arnold Adoff. New York: Holt, Rinehart and Winston, 1976. (K-4)

Birthday, by John Steptoe. New York: Holt, Rinehart and Winston, 1972. (PK-4)

The Black BC's, by Lucille Clifton. New York: Dutton, 1970. (PK-4)

Black Mother Goose, arranged by Elizabeth Murphy Oliver. New York: Theo Gaus Ltd., 1981. (PK-3)

Black Sister, edited by Erlene Stetson. Bloomington: Indiana University Press, 1981. (7-12)

Black Thunder, by Arna Bontemps. Boston: Beacon Press, 1968. (6-12)

Black Folktales, by Julius Lester. New York: Grove Press. (all grades)

Black Women in White America: a Documentary History, edited by Gerda Lerner. New York: Vintage, 1973. (7-12)

The Bluest Eye, by Toni Morrison. New York: Washington Square Press, 1970. (9-12)

Bo Rabbit Smart for True: Folktales from the Gullah, retold by Priscilla Jaquith. New York: Philomel, 1981. (PK-6)

Bringing the Rain to Kapiti Plain, retold by Verna Aardema. New York: Dial Press, 1981. (PK-4)

-C-

Captain of the Planter: The Story of Robert Smalls, by Dorothy Sterling. New York: Archway, n.d. (5-8)

Childtimes: A Three Generational Memoir, by Eloise Greenfield and Lessie Jones Little. New York: Crowell, 1979. (9-12)

Color Me Brown, by Lucille H. Giles. Chicago: Johnson, 1976. (PK-6)

Confirmation: An Anthology of African-American Women, edited by Amiri Baraka and Amina Baraka. New York: Quill, 1983. (9-12)

Conrows, by Camille Yarbrough. New York: Coward, McCann and Geoghegan, 1979. (PK-4)

-D-

Daddy Is a Monster Sometimes, by John Steptoe. New York: Lippincott, 1980. (PK-4)

Daddy Was a Numbers Runner, by Louise Meriwether. New York: Pyramid Books, 1970. (9-12)

Dancing Masks of Africa, by Christine Price. New York: Scribner's, 1975. (PK-4)

Darlene, by Eloise Greenfield. New York: Methuen, 1980. (7-12)

The Day They Stole the Letter J, by Jabari Mahiri. Chicago: Third World Press, 1981. (2-5)

Daydreamers, by Eloise Greenfield. New York: Dial, 1981. (PK-4)

-E-

Ebony Book of Black Achievement, by Margaret Peters. Chicago: Johnson, 1978. (4-8)

Eliza's Daddy, by Ianthe Thomas. New York: Harcourt Brace Jovanovich, 1976. (PK-3)

Everett Anderson's Goodbye, by Lucille Clifton. New York: Holt, Rinehart and Winston, 1984. (K-3)

Everett Anderson's Nine Month Long, by Lucille Clifton. New York: Holt, Rinehart and Winston, 1978. (1-4)

Everett Anderson's 1, 2, 3, by Lucille Clifton. New York: Holt, Rinehart and Winston, 1977. (K-3)

Everett Anderson's Year, by Lucille Clifton. New York: Holt, Rinehart and Winston, 1974. (PK-3)

Bibliography

-F-

- The Freedom Ship of Robert Smalls**, by Louise Meriwether. New York: Prentice Hall. (3-5)
- First Pink Light**, by Eloise Greenfield. Harper and Row, 1976. (PK-4)
- First Steps Education Album**. Los Angeles: Thinkers World, 1977. (PK-2)
- Five Plays by Langston Hughes**, edited by Webster Smalley. Indiana: Indiana University Press, 1963. (8-12)

-G-

- Good News (formerly Bubbles)**, by Eloise Greenfield. New York: Coward, McCann and Geoghegan, 1972. (PK-3)
- Grandma's Joy**, by Eloise Greenfield. New York: Philomel Books, 1980. (PK-4)
- Great Black Military Heroes, Volume 1**, by Olemenji. Chicago: New Frontiers Press, 1984. (3-6)
- Growin'**, by Nikki Grimes. New York: Dial Press, 1977. (8-12)

-H-

- Hamdaani**, by Charles Bible. New York: Holt, Rinehart and Winston, 1977. (PK-4)
- Honey I Love and Other Poems**, by Eloise Greenfield. New York: Harper and Row, 1978. (PK-4)
- The Hundred Penny Box**, by Sharon Bell Mathis. New York: Viking Press, 1975. (3-5)

-I-

- I Can Do It By Myself**, by Lessie Little and Eloise Greenfield. New York: Harper and Row, 1978. (PK-3)
- I Want To Be**, by Dexter and Patricia Oliver. Chicago: Third World Press, 1974. (PK-4)

-J-

- J.D.**, by Mari Evans. New York: Doubleday, 1973. (6-8)
- Jambo Means Hello**, by Muriel Feelings. New York: Dial Press, 1974 (PK-5)
- Jim Flying High**, by Mari Evans. New York: Doubleday, 1979. (PK-3)

Josephine's Imagination, by Arnold Dobrin. New York: Scholastic, 1973. (3-5)

Just Us Women, by Jeanette Caines. New York: Harper and Row, 1982. (2-4)

-L-

- The Legend of Africana**, by Dorothy Robinson. Chicago: Johnson. (PK-4)
- Li'l Tuffy and His ABC's**, by Jean Pajot Smith. Chicago: Johnson. (PK-4)
- Let the Circle Be Unbroken**, by Mildred D. Taylor. New York: Dial, 1981. (6-12)

-M-

- Mandala**, by Lorenzo Lynch. New York: Harper and Row, 1971. (K-2)
- Mary McLeod Bethune**, by Eloise Greenfield. New York: Harper and Row, 1977. (4-8)
- Me and Neesie**, by Eloise Greenfield. New York: Harper and Row. (4-8)
- Me Day**, by Joan M. Lexau. New York: Dial Press, 1971. (PK-3)
- Moja Means One**, by Muriel Feelings. New York: Dial Press, 1971. (PK-3)
- More Adventures of Spider**, by Joyce Cooper Arkhurst. New York: Scholastic, 1972. (PK-5)
- Mules and Men**, by Zora Neale Hurston. Bloomington: Indiana State University Press, 1963. (7-12)
- My Black Me: a Beginning Book of Black Poetry**, edited by Arnold Adoff. New York: Dutton, 1974. (3-5)
- My Brother Fine With Me**, by Lucille Clifton. New York: Holt, Rinehart and Winston, 1975. (K-3)
- My Daddy is a Cool Dude**, by Karama Fufuka. New York: Dial Press, 1975. (PK-3)
- My Special Best Words**, by John Steptoe. New York: Viking Press, 1974. (PK-2)
- My Street's a Morning Cool Street**, by Karama Fufuka. New York: Harper and Row, 1976. (PK-3)

-N-

Nat Turner, by Judith Berry Griffin. New York: Coward, McCann and Geoghegan, 1970. (4-8)

Nature's Little Fables, by Na'eem Muhammad. Portland: Na'eems Publishing Co., 1982. (PK-4)

Not Without Laughter, by Langston Hughes. New York: Macmillan, 1969. (8-12)

-P-

Paul Robeson, by Eloise Greenfield. New York: Harper and Row, 1975. (4-6)

Phoebe and the General, by Judith Berry Griffin. New York: Coward, McCann and Geoghegan, 1977. (4-6)

-R-

Roll of Thunder, Hear My Cry, by Mildred D. Taylor. New York: Dial. (5-8)

-S-

She Come Bringing Me That Little Baby Girl, by Eloise Greenfield. New York: Harper and Row, 1974. (K-3)

Simple's Uncle Sam, by Langston Hughes. New York: Farrar, Straus and Giroux, 1968. (6-12)

Singing Black, by Mari Evans. Indianapolis: Reed Visuals, 1976. (PK-3)

Sister, by Eloise Greenfield. New York: Crowell, 1974. (6-12)

Something in Common and Other Stories, by Langston Hughes. New York: Farrar, Straus and Giroux, 1963. (6-12)

Something On My Mind, by Nikki Grimes. New York: Dial Press, 1978. (3-6)

Song of the Trees, by Mildred D. Taylor. New York: Dial, 1975. (5-8)

The Soul Brothers and Sister Lou, by Kristin Hunter. New York: Avon Books, 1976. (6-8)

Story of Kwanza, by Safisha L. Madhubuti. Chicago: Third World Press, 1977. (PK-5)

Sturdy Black Bridges: Visions of Black Women in Literature, edited by Roseann P. Bell, Bettye J. Parker, and Beverly Guy Sheftall. New York: Doubleday, 1979. (9-12)

Sunflowers for Tina, by Ann Norris Baldwin. New York: Scholastic Books, 1970. (K-3)

-T-

Teacup Full of Roses, by Sharon Bell Mathis. New York: Viking Press. (8-12)

Three Wishes, by Lucille Clifton. New York: Viking, 1976. (3-5)

-W-

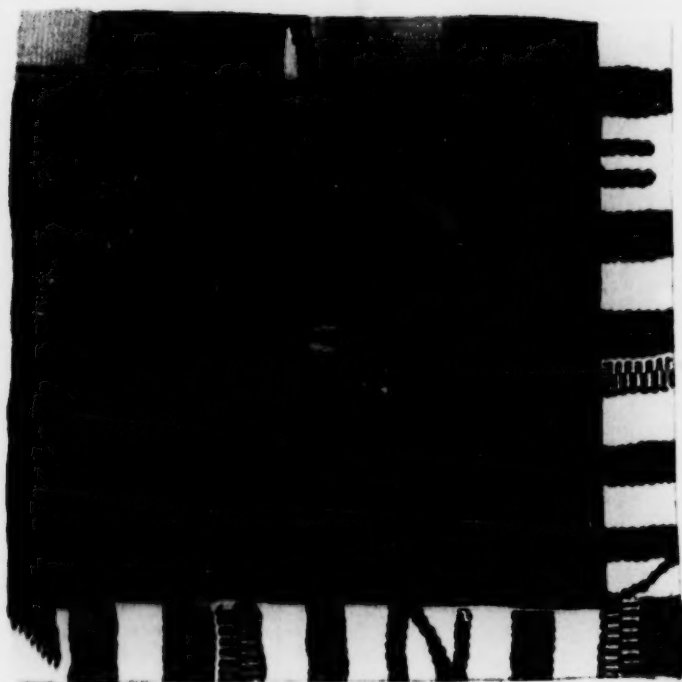
Wagon Wheels, by Barbara Brenner. New York: Harper and Row, 1978. (PK-3)

Who's in Rabbit's House, by Verna Aardema. New York: Dial Press, 1977. (PK-3)

Why Mosquitoes Buzz in People's Ears, by Verna Aardema. New York: Dial Press, 1975. (PK-3)

Why the Sun and the Moon Live in the Sky, by Elphinstone Dayrell. Boston: Houghton Mifflin, 1968. (PK-3)

Family Support



National
Resource
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for
Family
Support
Programs



FAMILY
RESOURCE
COALITION

The following publications provide two kinds of information: how to create effective family services programs; and how to engage public policy, planning, and funding to develop and support family programs with strong front-line components.

Bredenkamp, Sue, ed. Developmentally Appropriate Practice in Early Childhood Programs Serving Children from Birth Through Age Eight: Expanded Edition. Washington, D.C.: National Association for the Education of Young Children, 1987.

This publication provides the NAEYC position statement on developmentally-appropriate practice in early childhood programs as well as more specific practice guidelines for children from birth through age three. NAEYC statements are considered to represent the best practice-oriented positions on how to aid in young children's development.

Bruner, Charles. Frontline Family Workers: The Role of the Family Development Specialist. Des Moines, Iowa: Child and Family Policy Center, August 1991.

This monograph outlines the work of front-line family workers in exemplary family support and education programs and the institutional supports that are necessary to make their work effective. It draws a clear distinction between the tasks of these workers and what typically goes under the name of "case management."

Bruner, Charles. Improving Maternal and Child Health: A Legislator's Guide. Des Moines, Iowa: Child and Family Policy Center, 1990.

This guide outlines a number of state programs to improve maternal and child health, as well as federal programs that support a broad definition of child well-being.

Bruner, Charles. Thinking Collaboratively: Ten Questions and Answers to Help Policy Makers Improve Children's Services. Washington, D.C.: Education and Human Services Consortium, 1991.

This guide asserts that "children bring more than educational needs into the classroom" and that strategies to serve children must involve health, education, and human services agencies. It then provides a set of questions to address in developing cross-agency planning groups, in implementing local demonstration projects, and in seeking to expand successful demonstration initiatives statewide.

Bruner, Charles, Karen Bell, Claire Brindis, and Hedy Chang. Charting a Course: Assessing a Community's Strengths and Needs. New York: National Center for Service Integration, 1994.

This resource brief is designed to help communities think about how and why to conduct community needs- and

resource-assessments. These assessments are viewed as both a product, offering important information about the community, and a process by which community members understand needs and become invested in working for change.

Building Community and Changing Systems (special issue), FRC Report (Chicago: Family Resource Coalition). Vol. XII, No. 2, Summer 1993.

This issue explores the nexus between community development and family support. It presents examples of family-supportive ways to change systems such as the United States' child welfare and general welfare systems.

Building on the Strengths of Communities (special issue), FRC Report (Chicago: Family Resource Coalition). Vol. IX, No. 2, Summer 1990.

Communities and families are the theme of this special issue of the *FRC Report*. Examples are given of how communities can support families and of the importance of this support in achieving improved outcomes for children.

Building Parent-School Partnerships (special issue), FRC Report (Chicago: Family Resource Coalition). Vol. VIII, No. 2, Summer 1989.

The role of family-supportive programs in developing strong partnerships between schools and parents is the subject of this Report. Examples and additional resources are included.

Carter, Judy Langford. Moving from Principles to Practice: Implementing a Family Focused Approach in Schools and Community Services, Family Support and School-Linked Services (special issue), FRC Report (Chicago: Family Resource Coalition). Vol. XII, Nos. 3 and 4, Fall/Winter 1993-94.

This article details what it really means to take a family-focused approach to human services and the process that local communities must go through to create a family-supportive human services delivery system. It also outlines local and national challenges to implementing and supporting such a system.

Chynoweth, Judith K. and Barbara Dyer. Strengthening Families. Washington, D.C.: Council of Governors' Policy Advisors, 1991.

This volume, designed for use in the Policy Academy for Families project, provides a means for assessing the well-being of families and for structuring and coordinating services in a way which is community-based and responsive to family needs. Teams representing 15 states, composed of leaders in education, human services, state legislatures, and the broader community, have participated in the Policy Academy for Families, which redirects policies in those states to be more family-focused.

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Committee for Economic Development: Research and Policy Committee. The Unfinished Agenda: A New Vision for Child Development and Education. New York, 1990.

This statement by a committee of corporate and education leaders emphasizes the need for developing a comprehensive and coordinated system of child development and education that supports the families of very young children. Cited in the report as exemplary initiatives are Albuquerque's New Futures School, Missouri's Parents as Teachers, the Keenan Trust Family Literacy Project, Chicago's Beethoven project, and Cities in Schools.

Dunst, Carl, Carol Trivette, and Angela Deal. Enabling and Empowering Families: Principles and Guidelines for Practice. Cambridge, Mass.: Brookline Books, 1988.

This book is an invaluable resource for those who work with families and want more training in family systems assessment and intervention from an empowerment perspective. It blends theory and practice and contains pointers for applying the principles along with case studies illustrating how to apply them. The family systems model proposed by the authors enables professionals to help the family to identify its needs, locate the formal and informal resources and supports to meet those needs, and develop decision-making and problem-solving abilities to effectively access these resources. The focus is on building the family's capabilities to cope more effectively on its own.

A Family Centered Perspective (special issue), FRC Report (Chicago: Family Resource Coalition). Vol. IX, No. 3, Fall 1990.

This special issue of the FRC quarterly journal contains several articles on family centered perspectives and gives examples of programs that show such perspectives in action. Resources are listed for each.

Family Support and School-Linked Services (special issue), FRC Report (Chicago: Family Resource Coalition). Vol. XII, Nos. 3 and 4, Fall/Winter 1993-94.

This issue of the FRC quarterly journal focuses on the relationship between family support and school-linked services. Feature articles include: Judy Langford Carter's "Moving from Principles to Practice: Implementing a Family-Focused Approach in Schools and Community Services"; Sid Gardner's "Training a New Kind of Cross-Disciplinary Professional"; and Frank Farrow, Sara Watson, and Lisbeth Schorr's "A Framework on Improving Outcomes for Children." In addition, there are several informative articles on parent involvement and many program profiles which exemplify promising strategies in action.

Federation for Community Planning. Guide to Developing Neighborhood Family Centers: Strategies for Service Integration and Community Building. Cleveland, 1993.

The Federation for Community Planning is a private, non-profit research and planning agency in Cleveland that initiated the Family Center Planning Project. This guide is a product of the project's first phase. Questions addressed include: What can family resource programs and neighborhood centers/settlement houses learn from each other, and how can the two movements work together? How can family resource programs build partnerships with public-system services and influence system change? How can family resource programs be part of both community development and of a national urban agenda?

Fenichel, Emily S. and Linda Eggbeer. Preparing Practitioners to Work with Infants, Toddlers, and Their Families: Issues and Recommendations for the Professions. Arlington, Va.: National Center for Clinical Infant Programs, 1990.

This publication, which was prepared in collaboration with the TASK Advisory Board, outlines specific criteria for training practitioners to work with very young children and their families. It is based on current research and on the experience of nationally known authorities in the field.

Fixing the System. (Videotape). Riverside, Cal.: Riverside County Health Services Agency, 1992.

This videotape is about Riverside County's interagency approach to children's services. The program focuses on (1) schools as a delivery point for social and public health services, (2) the role of the interdisciplinary case manager as a key link between diverse public agencies and their shared clients, and (3) the importance of designing flexible programs that serve the whole child and family. The videotape is an effective tool for promoting interagency collaboration at all organizational levels, from elected officials to agency management to field staff.

Goetz, Kathryn, ed. Programs to Strengthen Families: A Resource Guide (third edition). Chicago: Family Resource Coalition, 1992.

A wide variety of community-based family support programs are described under the following headings: comprehensive and collaborative programs, school-linked or school-based programs, programs to enhance family functioning, and programs with a family support component. History, budgets and funding streams, populations served, staffing patterns, and community linkages are included for each.

Center for the Study of Social Policy, Family Resource Coalition, Harvard Family Research Project, and Maryland Friends of the Family. Helping Families Grow Strong: New Directions in Public Policy. (Papers from the Colloquium on Public Policy and Family Support). April 1990.

This collection of commissioned papers represents a source book on family support and education programs and their integration into public policy. It includes descriptions of a number of state initiatives. Authors of the papers include Frank Farrow, Terri Grant, Judy Meltzer, Charles Bruner, Heather Weiss, Robert Halpern, and Gail Christopher. Moving from grassroots to state policy, legislating family support and education, and evaluating state family support and education initiatives are all discussed.

It Takes a Whole Village to Raise a Child: African American Families (special issue), *FRC Report* (Chicago: Family Resource Coalition). Vol. XII, No. 1, Spring 1993.

Many leading African American academics and service providers contributed to this issue that celebrates African American families, outlines policy and program agendas for improving relations between African Americans and human services providers, and makes recommendations for U.S. public policy and for how to enhance African American students' school experiences. In addition, many traditional and nontraditional approaches to family support and African American families are profiled.

Kagan, Sharon L. Policy Perspectives: Excellence in Early Childhood Education: Defining Characteristics and Next-Decade Strategies. Washington, D.C.: U.S. Department of Education, Office of Education Research and Improvement, U.S. Government Printing Office, July 1990.

American early childhood education is on the verge of a major shift in the conception and definition of its mission, writes Kagan. She describes the shift toward linking care with education and discusses the implications of this shift for public policy.

Kagan, Sharon L. United We Stand: Collaboration for Childcare and Early Education Services. New York: Teachers College Press, 1991.

Kagan's latest work defines the elements of collaboration that are essential for creating a unified, child-centered system of early childhood services that produces the best possible outcomes for all children.

Kagan, Sharon L., Doug Powell, Bernice Weissbourd, and Ed Zigler, eds. America's Family Support Programs: Perspectives and Prospects. New Haven: Yale University Press, 1987.

This complete primer features chapters by leaders in the field

on all aspects of family support programs, from history, to staffing and program development, to policy.

Kagan, Sharon L., Ann Rivera, and Faith Lamb Parker. Collaborations in Action: Reshaping Services for Young Children and Their Families. New Haven: Bush Center in Child Development and Social Policy, Yale University, 1990.

This critical review of collaborations among education, health, and human services programs identifies elements of such partnerships that are conducive to their success in making services for young children and their families more effective.

Levine, J. A., D. T. Murphy, and S. Wilson. Getting Men Involved: Strategies for Early Childhood Programs. New York: Scholastic, 1993.

This practical, easy-to-use guide by father and educator James Levine is an essential resource for those who want to enrich their early childhood programs by involving fathers or other significant males. The first section explains why male involvement is important; it also helps readers assess the extent of male involvement in their programs and set goals for the future. In the second and third sections, the authors provide numerous strategies for getting men involved and introduce the reader to 14 model programs representing a broad racial, ethnic, and geographic mix. Finally, the guide presents a comprehensive set of resources for use in the development of early childhood curricula and programs.

Littell, Julia H. Building Strong Foundations: Evaluation Strategies for Family Resource Programs. Chicago: Family Resource Coalition, 1986.

This manual outlines evaluation techniques for improving the operation of programs. It includes sample tracking and intake forms and criteria for their appropriate use in family support settings.

Minnesota Fathering Alliance. Working With Fathers: Methods and Perspectives. Stillwater, Minn.: nu ink unlimited, 1992.

In the forward to this book, James Levine, Director of the Fatherhood Project at the Families and Work Institute in New York, says: "This is a hands-on field guide by a team that's been practicing what it preaches for years. It steps back to put the whole field in perspective, and it zooms in to offer you very specific techniques.... If you're working with fathers—or would like to—you've come to the right place." Chapters include: "Fathers and Cultural Influence," "Planning Programs: What Do Fathers Want?," "Building Intimacy and Parenting Skills Through Father-Child Activity Time," and "What Men Want to Know About Parenting." Selections also focus on single fathers, gay fathers, young unmarried fathers, and fathers of children with special needs.

B i b l i o g r a p h y

National Education Goals Panel. Building a Nation of Learners. Washington, D.C., 1991.

This report suggests a series of indicators to measure progress toward all six national education goals as well as relating state-by-state information.

The National Governors' Association Committee on Human Resources. Focus on the First Sixty Months: A Handbook of Promising Prevention Programs for Children Zero to Five Years of Age. Washington, D.C.: National Governors' Association and the Center for Policy Research, 1987.

This handbook describes 19 different state initiatives of "promising prevention programs" for children aged birth through five. Included are health-related, education-related, and child welfare-related initiatives.

National Resource Center for Family Support Programs. Keeping the Lights On: Fundraising for Family Support Programs. Chicago, 1992.

This monograph includes a variety of perspectives from writers who have funding responsibilities in the family support field, either as program providers or as funders. Many of the articles are revised and updated versions of ones that have previously appeared in the *FRC Report*; several were commissioned especially for this publication. Included in this monograph are: ideas on special-events fund-raising or charging fees for services, basic information on creating a development strategy, building partnerships with local foundations, and obtaining public funding. Included is also a resource directory of organizations that provide development resources and assistance.

National Resource Center for Family Support Programs. Starting and Operating Support Groups: A Guide for Parents. Chicago, 1992.

This manual is targeted at parents who are thinking of starting a support group as well as service providers who work with parents and want a resource that will assist them in helping each other. Produced in cooperation with the American Self-Help Clearinghouse, the manual defines support groups, gives tips for planning the first and subsequent meetings, and offers thoughts on maintaining a healthy group. Advice also is offered by parents who have started or run groups. Appendices provide valuable resource materials, including a complete guide on "Where to Find Parenting Support," sample flyers, sample meeting handouts, and a resource directory of publications and national organizations.

National Task Force on School Readiness. Caring Communities: Supporting Young Children and Families. Washington, D.C.: National Association of State Boards of Education, 1991.

In 1991 the National Task Force on School Readiness, chaired by Arkansas governor Bill Clinton, had convened to critically examine the first national education goal: "By the year 2000, all children in America will start school ready to learn." The resulting Task Force report describes the need to provide comprehensive, community-based services that begin during the prenatal period to families with young children.

Pooley, Lynn and Julia H. Littell. Family Resource Program Builder: Blueprints for Designing and Operating Programs for Parents. Chicago: Family Resource Coalition, 1986.

This manual describes family support and education programs and their principles, and offers advice to practitioners on establishing programs in their communities.

Powell, Douglas R. Families and Early Childhood Programs. Washington, D.C.: National Association for the Education of Young Children, 1989.

Douglas Powell advocates in this book for cooperation between families and early childhood programs to create healthy outcomes for children and whole families. The book investigates the changing context in which families and programs are operating, the need for continuity between families and programs from a child's and an adult's perspective, and the effects and processes of parent education and support, and concludes with advice on how research and program development should move forward. The author has published extensively on parent programs, families and child-care programs, and the professional development of child-care personnel.

Romig, Candace, ed. Family Policy: Recommendations for State Action. Denver: Children, Families, and Social Services Committee, National Conference of State Legislatures, December 1989.

This volume describes current federal and state policy, identifies selected state initiatives, and makes recommendations for state legislative action. Among the chapters of particular pertinence to young children are "Parent Education for Parents with Children from Birth to Three," "Families Who Provide Care at Home to Children with Disabilities," and "State Innovations in Children's and Family Services Collaboration and Financing."

School-Linked Services, **The Future of Children** (Los Altos, Cal.: Center for the Future of Children, The David and Lucile Packard Foundation). Vol. II, No. 1, Spring 1992.

This issue explores the complexities of the recommendation that schools should play a significantly increased role in coordinating and/or providing health and social services to children and their families. It presents the proposal from multiple perspectives and is accessible to a broad readership.

Schorr, Lisbeth, Deborah Both, and Carol Copple, eds. **Effective Services for Young Children: Report of a Workshop**. Washington, D.C.: National Academy Press, 1991.

This collection of essays identifies the attributes of effective services for young children in at-risk families and the public policies, including state financing strategies, needed to support such services. Schorr's introductory essay describes the attributes of effective services for young children and is an extension of her widely praised book, *Within Our Reach: Breaking the Cycle of Disadvantage* (New York: Anchor Press, 1988), which includes case studies of a number of exemplary programs for children.

Smith, Sheila, Susan Blank, and James T. Bond. **One Program, Two Generations: A Report of the Forum on Children and the Family Support Act**. New York: Foundation for Child Development and the National Center for Children in Poverty, 1990.

This volume forcefully articulates the need to focus attention on child development as a part of any welfare-to-work reform initiative.

Unger, Donald and Douglas Powell, eds. **Families as Nurturing Systems: Support Across the Life Span**. New York: The Hawthorn Press, 1991.

This volume provides a practice-based and policy-based analysis of family support and education programs and their connection to changing family dynamics.

Weiss, Heather. **Innovative States: Emerging Family Support and Education Programs**. Harvard Family Research Project: Cambridge, Mass., 1989.

This guide is a companion to *Pioneering States* and describes five additional state initiatives, including Iowa's grant program for family development.

Weiss, Heather. **Pioneering States: Innovative Family Support and Education Programs**. Cambridge, Mass.: Harvard Family Research Project, 1988.

This guide describes five state initiatives, including their legislative histories and scope of activities, and reflections from their key program developers. The initiatives covered are Connecticut's Parent Education Support Centers, Maryland's Family Support Centers, Kentucky's Parent and Child Education (PACE), Minnesota's Early Childhood Family Education, and Missouri's Parents as Teachers.

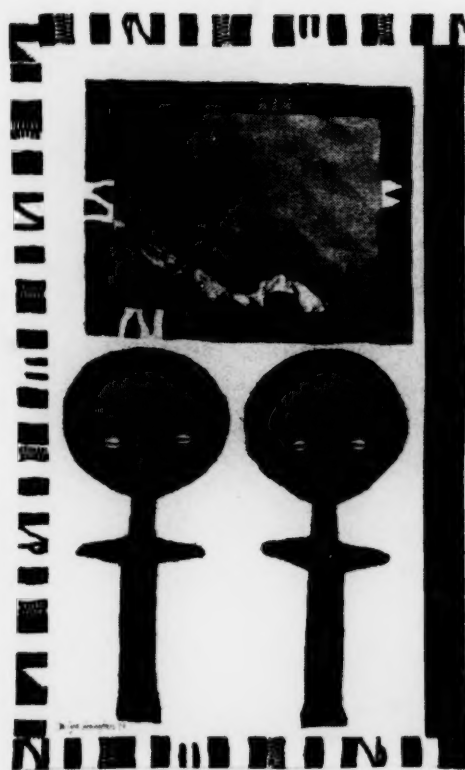
Weiss, Heather and Robert Halpern. **Community-Based Family Support and Education Programs: Something Old or Something New?** New York: National Center for Children in Poverty, Columbia University, 1991.

This work provides a history of family support and education programs beginning with the nineteenth century, describes the foundations of current practice, and explores policy, program, and research issues for the future.

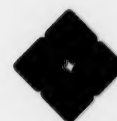
Weiss, Heather and Francine Jacobs, eds. **Evaluating Family Programs**. New York: Aldine De Gruyter, 1988.

This volume provides case studies of a number of family support and education programs, discusses the state of knowledge about family support and education program effectiveness, and examines methodological issues of measuring child and family outcomes and determining program effectiveness. It is considered the best reference work on the evaluation of family programs.

National Organizations Serving
African American Children,
Youth, and Families



National
Resource
Center
for
Family
Support
Programs



FAMILY
RESOURCE
COALITION

A Better Chance, Inc.

419 Boylston St.
Boston, MA 02116
617/421-0950

Established in 1963, A Better Chance, Inc. (ABC) is a national, nonprofit organization serving junior and senior high school students of color and member schools. ABC identifies qualified students, from all economic backgrounds and every part of the country, and provides them with access to excellent college preparatory education. Established in 1963 by the heads of 23 northeastern independent schools committed to increasing minority enrollment, ABC's membership presently numbers more than 150 schools. It is the oldest and only national academic talent search organization for secondary students of color.

Students are recruited and admitted by ABC on the basis of academic merit, personal motivation, and promise. As a general rule, applicants should be in the top 10 percent of their class, have a grade average of at least 85, and have good academic and personal recommendations. Students can recommend themselves or be recommended by a network of more than 3,000 teachers, guidance counselors, ABC alumni, and other volunteers who work closely with ABC staff.

African American Read-In Chain

National Headquarters
Central State University
Wilberforce, OH 45384
513/376-6175

At its November 1989 meeting, the Black Caucus of the National Council of Teachers of English recommended that the Caucus sponsor a nationwide "Read-In" on the first Sunday of February from 4 p.m. to 5 p.m. (EST) and the following Monday (for schools). As envisioned, the Read-In would consist of the reading of materials by both novice and professional African American writers and would eventually become a formal part of Black History Month activities across the country.

The African American Read-In, which formally began in 1990, now involves more than 400,000 readers in 229 cities across the country. Individuals participating in the Read-In are invited to participate by Read-In hosts, another essential link in the chain. Hosting a Read-In can be as simple as gathering with family and friends to share books at the designated time, or as elaborate as arranging large audiences to hear professional authors read their work.

Read-In coordinators may serve as hosts, but they also invite others to host Read-Ins; solicit VIP endorsements and city, county or state proclamations; circulate press releases; and serve as contact persons for the local media. By the end of February, Read-In hosts and coordinators are asked to send in Read-In report cards to the national headquarters so that the number of nationwide participants can be tabulated.

American Friends Service Committee

Chicago Office, Great Lakes Region
59 E. Van Buren, Suite 1400
Chicago, IL 60605
312/427-2533

Established in 1917, the American Friends Service Committee (AFSC) is an international nonprofit organization that has a long history of service based on Quaker beliefs in the dignity of the individual, peaceful resolution to conflict, and the rights of individuals and communities to determine their own futures. AFSC manages its national and international programs at its headquarters in Philadelphia. AFSC also has offices across the country that work with local communities, helping them address the community's needs and advocating for equality and justice.

The Chicago office is committed to fostering dialogue, training community leaders, and building networks with people and organizations working toward similar goals. One of the many programs of the Chicago office is the African American Community Empowerment Program, in which African American college students are

trained as mentors for middle- and high-school youth who are identified by school officials as at risk. The concept of mentor goes far beyond a "big brother" or "big sister" relationship. The program believes that it is youths' responsibility to engage in improving their schools and neighborhoods through community organizing.

During mentorship orientation, prospective mentors are paired with AFSC staff members to learn about leadership development, community organizing, African American history, and patterns of the African American family. Mentors then enter into a relationship with younger students, modeling the process, content, and relationship they have experienced with the AFSC staff person who has become their mentor and model. The mentorship project currently consists of approximately 73 mentors and tutors serving 500 youth in schools in Chicago, Champaign, and Bloomington, Illinois.

Association of Black Psychologists

P.O. Box 55999
Washington, DC 20040-5999
202/722-0808

Guided by the principle of self-determination, the African American psychologists who founded the Association in 1968 were dedicated to building an institution through which they could address the long neglected needs of African American professionals and begin to positively impact the mental health of the national African American community. The goals of the organization are to:

- Enhance the psychological well being of African American people in America
- Promote constructive understanding of African American people through positive approaches to research
- Develop an approach to psychology that is consistent with the experience of African American people

National Organizations

- Define mental health in consonance with newly established psychological concepts and standards regarding African Americans
- Develop policies for local, state, and national decision making that impact the mental health of the African American community
- Promote values and a lifestyle that supports the survival and well-being of the African American community
- Support established African American organizations and aid in the development of new independent African American institutions to enhance the psychological, educational, cultural, and economic situation of the African American community

Association publications include:

- *The Journal of Black Psychology*
- *Psych Discourse* (monthly news journal)
- *SOURCEBOOK on the Teaching of Black Psychology*

California Tomorrow

Fort Mason Center, Building B
San Francisco, CA 94123
415/441-7631

Established in 1987, California Tomorrow is a nonprofit organization committed to making racial and ethnic diversity work in California and to building a society that is fair and open for everyone, especially children. California Tomorrow:

- Provides one-on-one consultation and assistance to schools, agencies, and policymakers throughout the country striving to create services and institutions appropriate to the rich diversity of our peoples
- Identifies and reports on the joys, challenges, and problems that diversity brings to schools and other institutions serving children and their families

- Seeks out and reports on the people and programs that deal most successfully with those challenges and that build on the strengths of diversity
- Delivers this news through publications and presentations to a broad cross-section of people
- Brings together outstanding teachers and other professionals to share their experiences and perspectives on the challenges of a diverse California
- Offers informed analysis, through the media and other public forms, of diversity issues in California to counteract public ignorance, skepticism, and fear.

Publications from California Tomorrow include:

- *Affirming Children's Roots: Cultural and Linguistic Diversity in Early Care and Education*
- *Fighting Fragmentation: Collaborative Efforts to Serve Children and Families in California's Counties*
- *Embracing Diversity: Teachers' Voices from California Classrooms*
- *The Children Nobody Knows: California's Foster Care Dependency System*
- *California Tomorrow Magazine*
- *California Perspectives*
- *The Unfinished Journey: Restructuring Schools in a Diverse Society*

Children's Defense Fund

25 E St. N.W.
Washington, DC 20001
202/628-8787

Established in 1973, the Children's Defense Fund (CDF) exists to provide a strong and effective voice for all American children, who cannot vote, lobby, or speak for themselves. CDF pays particular attention to the needs of poor, minority, and disabled children. Its goal is to educate the nation about the needs of children and encourage

preventive investment in children before they get sick, drop out of school, suffer family breakdown, or get into trouble. Strengthening families and empowering parents, CDF believes, is the best way to help children.

CDF is a national organization with roots in communities across America. Although its main office is in Washington, D.C., CDF reaches out to towns and cities across the country to monitor the effects of changes in national and state policies. CDF maintains state offices in Minnesota, Ohio, and Texas. Local project offices are located in Marlboro County, South Carolina; Washington, D.C.; Cleveland-Cuyahoga County, Ohio; and New York City.

Black Community Crusade for Children

c/o Children's Defense Fund
25 E St. N.W.
Washington, DC 20001
202/628-8787

The Black Community Crusade for Children (BCCC), developed by African American leaders and coordinated by CDF, is an initiative to mobilize the African American community to address the crises facing African American children and families. BCCC publications include:

- *Progress and Peril: Black Children in America*
This publication lists 125 tables detailing the conditions of African American and white children in the areas of health; child poverty and young adult employment; education; violence, crime, and drugs; and child-bearing and sexual activity
- *Prophetic Voices: Black Preachers Speak on Behalf of Children*
This unique collection of sermons by African American preachers affirms the value of children and reminds adults of their moral obligation to help and nurture all children.
- *Necessary*
BCCC's quarterly newsletter covers BCCC activities and developments of interest to the African American community.

Inroads, Inc.

National Headquarters
1221 Locust, Suite 800
St. Louis, MO 63103
314/241-7330

Established in 1971, Inroads develops and places talented students of color in business and industry and prepares them for corporate and community leadership. The goal is to place interns with their sponsoring company at graduation.

An Inroads college internship consists of up to four years of rigorous academic, professional, and personal coaching and training, combined with summer employment at a local sponsoring corporation. Selection preference goes to:

- African American, Native American, and Latino students
- Students who have a scholastic average of 3.0 or better, an ACT composite score of 20 or better, an SAT combined score of 800 or better, or a ranking within the top 10 percent of their high school class
- Students who are interested in a professional career in business or engineering
- Students who have a strong, sincere desire to improve themselves, their family, and their community

Inroads currently has 5,000 college students and 700 corporate clients nationwide. Some 3,500 graduates are pursuing careers in business and industry.

National Association for the Advancement of Colored People
4805 Mt. Hope Drive
Baltimore, MD 21215
410/358-8900

The National Association for the Advancement of Colored People (NAACP) was founded in 1909 to achieve equal rights through the democratic process. Its goal is to eliminate racial prejudice by removing racial discrimination in housing, employment, voting, schools, the courts, transportation, recreation, prisons, and business.

NAACP is active in all 50 states, the District of Columbia, Germany, and the Panama Canal Zone. The strength of the Association lies in its members, organized into nearly 1,700 branches, youth councils, and college chapters. The national office is in Baltimore. There are five regional offices; the corporate office of the Association is in New York City. There is also a Washington Bureau for legislative work and contact with federal agencies. Most of the national staff operates from field offices around the country. Augmenting this force are thousands of volunteers who donate their time to advance the NAACP mission.

National Black Child Development Institute

1023 15th St. N.W., Suite 600
Washington, DC 20005
202/387-1281

Established in 1970, the National Black Child Development Institute (NBCDI) is dedicated to improving the quality of life for African American children and families through direct services via its affiliate network and advocacy efforts. NBCDI focuses primarily on issues and services that fall within four major areas: health, child welfare, education, and child care/early childhood education. NBCDI monitors public policy issues that affect African American children and educates the public by publishing periodic reports and *The Black Child Advocate* and *Child Health Talk*, two quarterly newsletters. NBCDI also convenes an annual conference and other public education forums.

NBCDI's affiliate network is comprised of dedicated volunteers who help to educate their communities about national, state, and local issues facing African American children and families. They serve as a catalyst for change on the local level and engage in a variety of activities. The NBCDI affiliate network provides African American children and youth with direct services, such as conducting tutorial programs, helping homeless children find adoptive homes, and sponsoring culturally enriching programs and activities.

National Black Women's Health Project

1237 Ralph David Albermarly
Boulevard S.W.
Atlanta, GA 30310
404/758-9590
1/800-ASK-BWHP

Established in 1983, the National Black Women's Health Project (NBWHP) is an international self-help and health advocacy organization committed to improving the health of African American women. Its efforts are specifically focused on African American women living on low incomes.

Nationally, NBWHP has more than 3,000 members participating in 150 local self-help groups and chapters in 32 states.

NBWHP works:

- At the primary prevention level with individuals and groups
- At the community action level, where groups influence local health policies
- At the national health policy level, where the perspectives of African American women can influence policymakers and the public
- At the international level, where self-help tools are offered to Third World nations.

This work includes:

- Policy
- Advocacy
- Pre- and postnatal
- Computer literacy
- GED preparation

NBWHP publishes a quarterly newsmagazine, *Vital Signs*, on health issues affecting women of African descent, their families, and communities.

National Coalition of Education Activists

P.O. Box 679
Rhinebeck, NY 12572
914/876-4580

Founded in 1990, the National Coalition of Education Activists (NCEA)

is an organization of teachers, parents, union and community activists, child advocates, and others working for fundamental and humane change in the nation's public schools.

Believing that grassroots teacher-, parent-, and community-driven efforts are key to successful, informed school reform, NCEA functions as a resource for local activists and as a conduit among teachers committed to equity and democracy in their own classrooms and schools. Its goal is to become a national voice for progressive school reform.

As a national network, NCEA provides information and referrals on a wide range of issues, such as tracking, multicultural and anti-racist education, and school funding. It helps teachers, parents, and school activists find people in their own area and in other parts of the country whose experience and ideas might be helpful to them.

Materials available from NCEA include:

- NCEA newsletter, *Action for Better Schools*
- Background packet on tracking
- Audiotapes from its 1991 and 1992 conferences, covering issues such as multiculturalism, equity and social justice, and school funding

National Consortium for African American Children

Switzer Building, Room 2014
330 C St., S.W.
Washington, DC 20201
202/205-8364

Created in 1992 by the National Commission to Prevent Infant Mortality, the National Consortium for African American Children (NCAAC) is a voluntary, bipartisan, interdisciplinary network of national organizations committed to improving the health and social well-being of African American children and their families. NCAAC combines the expertise and strengths of a broad network of public, private, and voluntary sector partners representing the areas of health, education, law,

human services, business, religion, media, and government.

The goal of NCAAC is to keep African American children's issues at the top of the political agenda by:

- Increasing the representation of African American leaders in policy debates and decisions affecting children's issues
- Educating members of Congress, the administration, and local policy makers on how policy decisions could better address the plight of African American children
- Opening the lines of communication among organizations already active in the African American community, thereby facilitating the sharing of potential program and policy solutions
- Catalyzing public and private partnerships to develop and implement outreach programs and research activities designed to directly impact the status of African American children and their families

The National Council of African American Men, Inc.

c/o The University of Kansas Institute for Black Leadership, Development and Research
1028 Dole Human Development Center
Lawrence, KS 66045
913/864-3390

Established in 1990, the National Council of African American Men, Inc. (NCAAM) is a nonprofit organization whose primary purpose is to give African American men a national voice in developing social and economic policies affecting the African American community as a whole and African American men in particular. The council pursues these goals through research, coalition building, advocacy, and participation in social, political, and economic decision-making.

Council goals and objectives are to:

- Act as an umbrella organization for African American men throughout the United States

- Promote unity among men's national organizations and among all men and youth in matters affecting the educational, cultural, economic, social, and spiritual life of America
- Provide leadership and positive role models for African American male youth
- Encourage more balanced scholarship in literature on the African American male
- Act as a clearinghouse for individuals interested in African American male studies and for media interested in interviewing sensitive and empathetic African American male scholars
- Promote the positive contributions and roles of African American males
- Build a fellowship of men devoted to developing creative relations among people at home and abroad

NCAAM publishes the *Journal of African American Male Studies*.

National Council on Family Relations

3989 Central Ave. N.E., Suite 550
Minneapolis, MN 55421-3921
619/781-9331

Founded in 1938, the National Council on Family Relations (NCFR) provides a forum for family life researchers, educators, and practitioners to share in the development and dissemination of knowledge about families and family relationships. It also establishes professional standards and works to promote family policies and enhance family well-being. Among the several special-interest sections of NCFR is the Ethnic Minorities section, which commits itself to promoting research and education on ethnic minority families.

NCFR's publications include:

- *Journal of Marriage and the Family*
This journal is a social scientific forum for the publication of original theory, research interpretation, and critical discussion of materials related to marriage and the family.

- **Family Relations**

This applied scholarly journal is directed at family practitioners; emphasis is placed on relationships across the life cycle with implications for intervention, education, and public policy.

- **NCFR Report**

This newsletter is designed to update members on national, international, and Association of Councils affairs, broad family field news, and current issues.

National Education Association

1201 16th St., N.W.
Washington, DC 20036
202/822-7700

Founded in 1857, the National Education Association (NEA) is a professional organization and union of elementary and secondary school teachers, college and university professors, administrators, principals, counselors, and others concerned with education.

NEA publications that may be of particular interest to practitioners working with African American children and families include:

- **Human and Civil Rights Action Sheets**, covering topics such as evolution/creationism, school choice and equal educational opportunity, teen suicide, education of homeless children, child abuse and neglect, teaching and counseling gay and lesbian students, school violence, and multicultural education
- **Ethnic Reports**, focusing on the educational status of African Americans, Asians/Pacific Islanders, Native Americans, and Latinos
- **Reports of the Black, Hispanic, Asian/Pacific Islander, and American Indian/Alaska Native Concerns committees**

National Institute for Responsible Fatherhood and Family Development

8555 Hough Ave.
Cleveland, OH 44106
216/791-1468

Founded in 1982, the National Institute for Responsible Fatherhood and Family Development (NIRF&FD) (formerly the Teen Father Program) seeks to create and maintain an environment in which young fathers can develop the skills they need to provide quality lives for their children and the mothers of their children. In addition to serving young fathers, the program also provides services to mature fathers, mothers, and grandparents in an effort to help strengthen and support the overall family structure. Services provided include:

- **Services to Young Fathers:** including nontraditional counseling, job-seeking and parenting skills, health and nutritional information, medical care, referrals for housing, education completion, and child care services
- **Conflict Management Services to Grandparents:** to help grandparents resolve conflicts with teen parents and increase the role they play in the lives of their children and grandchildren
- **Services to Single Mothers with Male Children:** individual and group support around pertinent parenting issues and the integration of positive male role models into the children's lives
- **The African-American Male Leadership and Empowerment Program:** classes for junior high school students in decision-making, stress management, personal mastery, and learning how to live (Rites of Passage)
- **Educational Outreach Services to Custodial Parents:** to help young parents receiving Aid to Dependent Children (ADC) complete their basic education through standard or alternative methods

National Minority AIDS Council

300 I St. N.E.
Suite 400
Washington, DC 20002-4389
202/544-1076

The National Minority AIDS Council (NMAC) was established in 1987 to help develop leadership within communities of color to address issues of HIV infection. NMAC members are entitled to:

- **Representation on Capitol Hill:** The Public Policy Program brings the latest information on federal legislative and executive actions to communities of color.
- **Technical assistance newsletters and public policy updates:** The T.A. Newsletter gives technical assistance on topics related to organizational management. Update reports on timely public policy issues and NMAC activities. Funding Alerts keeps members posted on changes in government grants and new sources of money. New members receive the recently released report, *The Impact of HIV on Communities of Color: A Blueprint for the Nineties* (by request only).
- **Regional training programs:** NMAC members receive technical assistance support three times a year in areas of financial management, fundraising, and public policy.
- **Free technical assistance manuals:** NMAC members receive publications such as the *Finance Manual*, *Public Policy Primer*, *Computer Manual*, and the *Volunteer Program Manual*.
- **Free computers:** NMAC members are eligible for grants of up to \$4,000 for computer systems and to receive hands-on training in desktop publishing, database preparation, and spreadsheets.
- **Scholarships and discounts:** NMAC members are eligible for scholarships to the National Skills Building Conference, which provide members of community organizations with the skills necessary to improve the performance of their agencies and

National Organizations

programs to render better service to their communities.

National Urban League

500 E. 62nd St.
New York, NY 10021
213/310-9000

Founded in 1910, the National Urban League (NUL) is a voluntary nonartisan community service agency of civic, professional, business, labor, and religious leaders. Its staff consists of trained social workers and other professionals. NUL works to eliminate institutional racism and to provide information and referral services to people of color in such areas as employment, housing, education, social welfare, health, family planning, law and consumer affairs, and community and business development. Because programs may differ across NUL's 113 local groups, contact local affiliates directly for information about their particular programs and activities.

People of Color Leadership Institute

714 G St. S.E.
Washington, DC 20003
202/544-3144

The People of Color Leadership Institute (POCLI) is a four-year multicultural and multidisciplinary project, which began in 1990. It was established by the National Center for Child Abuse and Neglect to promote more culturally diverse leadership within traditional child welfare organizations, advocacy groups, and policy-formulating bodies in the field of child abuse and neglect. POCLI's ultimate goal is to improve the quality of child protection services for all children and families of color by: (1) nurturing and mentoring professionals of color in the field, (2) developing specific strategies and approaches that can assess and enhance the cultural competency of child protection agencies, and (3) developing and refining materials to augment our collective capacities to effectively address issues of child abuse and neglect for African American, Latino, Native American, and Asian populations.

POCLI's programs and resources include:

- **Mentorship Program:** recruits senior professionals of color who have established national reputations in child maltreatment issues and brings them together with emerging professionals of color.
- **Agency Self-Assessment on Cultural Competence:** available to the public in 1995.
- **Developing Cultural Competence Workshop:** available to the field in 1994.
- **Annotated Resource Guide:** titled *An Annotated Bibliography of Resources on Cultural Competence and Cultural Diversity in Child Welfare/Child Protection Services*.
- **Quarterly Newsletter:** POCLI contributes stimulating articles on innovative research and treatment issues critical to children and families of color to *The Advisor*, the newsletter of the American Professional Society on the Abuse of Children.

Programs for Educational Opportunity

University of Michigan
1005 School of Education
Ann Arbor, MI 48109-1259
313/763-9910

Programs for Educational Opportunity (PEO) is the combined Race, Gender and National Origin Desegregation Assistance Center, based at the University of Michigan. It is funded under Title IV of the 1964 Civil Rights Act. PEO's philosophy is that all children deserve a quality education and that this education involves equal access to and equal chances for academic achievement, fair treatment in formal policies and in the school environment, and equitable rewards and outcomes.

PEO works collaboratively and without charge with public school districts in Illinois, Indiana, Michigan, Minnesota, Ohio, and Wisconsin. Among the services PEO offers are:

- Equity-related needs assessment, planning, training, and consultative services
- Loaning of materials from an extensive equity resource center
- Dissemination of equity-related publications and bibliographies

Single copies of PEO's newsletters are available free of charge. They cover such areas as:

- Parents and schools
- Poverty and schools
- School closings and equity
- Student discipline
- At-risk students
- Sexual harassment
- Sex equity in math/vocational education

PEO also publishes and disseminates books covering a wide array of issues, such as multicultural education and effective schooling for African American students.

Quality Education for Minorities Network

1818 N St. N.W.
Washington, DC 20036
202/659-1818

The Quality Education for Minorities (QEM) Network was established in 1990 as a nonprofit organization dedicated to improving education for people of color throughout the U.S. The QEM Network:

- Serves as a national information and communications network collecting and widely disseminating information on issues, policies, programs, and resources related to the education of minorities
- Assists communities across the country in building state and local alliances to meet the educational needs of minority students
- Monitors and evaluates legislation, policies, and practices that affect the education of minority students

- Promotes and disseminates promising research results on the education of minorities and serves as a resource in evaluating educational programs and projects
- Stimulates and assists in the development of programs to increase the number of minorities in the fields of science and engineering
- Implements a series of projects to develop model approaches for improving education for minorities

Spaulding for Children

16250 Northland Dr., Suite 120
Southfield, MI 48075
313/443-7080

Spaulding for Children was established in 1968 to find permanent families for children with special needs who have been neglected, abused, or abandoned. Annually, Spaulding serves 400 Detroit-area children with special needs and their families through therapeutic foster care, adoption, and family support services (e.g., family/individual therapy, crisis intervention, parent training, information, and referral). Spaulding's current population is made up of older children (the average age is 10.8 years), African American children, children who are emotionally or physically challenged, and children who are part of sibling groups.

Since its inception, Spaulding has undergone many changes and celebrated many accomplishments. Today, it serves as the National Resource Center for Special Needs Adoption and is officially designated by the federal government to teach people worldwide that there is no such child as an unadoptable child. Spaulding has developed state-of-the-art videos and training curricula; since 1985, it has trained over 35,000 professionals and parents in special needs adoption.

Resources available from the National Resource Center include:

- *Black Boys are Wonderful* (videotape): presents the plight of African American boys who are backlogged in our child welfare system
- *Making a Difference* (videotape): explores the reasons typically offered as impediments to African American families becoming adoptive and foster parents
- *Beyond Recruitment: Providing Adoption Services for Black Families* (booklet): focuses on retaining African American families in the adoption process after recruitment, examining the issue of cultural competence, and describing specific approaches that are successful when working with African American families.

Ujamaa Counseling and Consulting

2616 Old Wesley Chapel Rd., #105
Decatur, GA 30034
404/981-7261

Ujamaa is a Swahili word meaning "family-hood." Available through this organization are Facilitator Training Workshops in *Conscious Parenting for African-American Excellence: A Parent Education and Support Group for Empowering African-American Communities*. This parent education course provides parents with a nonracist, nonsexist, culturally positive support system and educational experience. It also empowers poor and working class parents to negotiate the maze of institutions and bureaucracies that may influence their child rearing. The program places special emphasis on the issues confronting those parents ordered by the courts or Child Protective Services to take parenting classes and parents interested in enhancing their communication and relationship with their children.

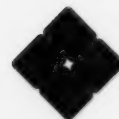
The program employs dialogue and problem-posing educational methods, using a cycle of questioning that guides parents into deeper and more meaningful levels of critical thinking about their daily lives as parents. The facilitators use the parents' own stories about their lives and experiences and develop problems from these stories to be collectively solved by the "Ujamaa Circle." By using this method, facilitators work within the cultural context of the parents and are able, through dialogue, to deal with the real problems and issues that confront group participants.

Training can be arranged for one organization, or a group of staff members of several different organizations.

Local/Regional Programs Serving
African American Children,
Youth, and Families



National
Resource
Center
for
Family
Support
Programs



FAMILY
RESOURCE
COALITION

Association for the Positive Development of Black Youth
6700 S. Oglesby, Suite 1108
Chicago, IL 60649
312/493-0110

Founded in 1987, the Association for the Positive Development of Black Youth (APDBY) is committed to assisting community groups, social organizations, and schools to effectively address the multiple and complex problems affecting African American youth. Services offered include:

- Consultation for groups, organizations, and public agencies in youth development

Workshops to assist in staff training, program development, and organizational development. Topics include: Positive Socialization of Black Males, Black Youth and Street Gangs, Helping Single Black Mothers Raise Children, Rites of Passage, Aspects of Black Manhood, and Responsibilities of Black Fatherhood.

- Research and evaluation models designed to assess and quantify program effectiveness

Culturally specific programs to help youth develop a greater awareness and appreciation of their culture and heritage

- Crisis intervention and prevention strategies to counteract the negative influence of drugs, alcohol, and gang involvement in culturally specific ways

- Strategies, position papers, and documents to impact social legislation

Black Family Development, Inc.
15231 W. McNichols
Detroit, MI 48235
313/272-3500

Created in 1978, Black Family Development, Inc. (BFDI) is a nonprofit, African American family counseling agency that was created by the Detroit Association of Black Social Workers.

Originally, BFDI focused on African American child abuse and neglect; however, the organization has grown to accommodate the increasing demand for a variety of specialized counseling services in the African American community.

BFDI focuses services on the realities and strengths of the African American family unit. Services are planned and provided by African American professionals and paraprofessionals whose combined skills, cultural perspective, clinical background, and commitment give confirmation to the validity of the African American experience. Families are offered assistance in developing effective living skills that enhance independence and self-determination.

All of BFDI's services utilize a combination of preventive, educational, and therapeutic techniques. BFDI provides individual, family, and group counseling in clients' homes or at BFDI's office as well as a variety of support programs. Additional services include:

- Parent skills training
- Client advocacy
- Information and referrals
- Emergency transportation
- Emergency food and clothing

Black Family Investment Project
County of Los Angeles
Department of Children's Services
Specialized Programs
2444 So. Alameda St., Room 111B
Los Angeles, CA 90058
213/846-2144

Established in 1989, the Black Family Investment Project provides short-term intensive home- and community-based services to African American families and culturally sensitive preplacement prevention services to children at risk of removal from their families.

The purpose of the program is to help African American families stay together and to assist parents in developing effective parenting techniques. All

direct services take place in churches in the South Central/Watts area of Los Angeles and are provided by children's social workers (case managers) who have been certified as black family specialists by the California State University-Northridge Pan-African Studies Department and the National Council for Black Studies.

The backbone of the program is the strong emphasis on cultural awareness. Through the program, families not only develop new skills but also increase their feeling of self-worth and their awareness of and commitment to their community.

The program's core services/programs include:

- Parenting education, from an Afrocentric perspective
- Adult and child peer support groups, which cover topics such as parenting techniques, family survival issues, drug abuse, teen pregnancy, school problems, understanding anti-social behavior, employment, health care, and peer pressure
- Childcare
- Transportation
- Advocacy

Black Focus on the West Side
4115 Bridge Ave., Room 309
Cleveland, OH 44113
216/631-7660

Black Focus on the West Side (BFWS) was established in 1973 out of the need for an agency to articulate the social service needs of African American youth and families in Cleveland's Near West Side community. Since its inception, BFWS has acted as an advocate for African American residents to increase service delivery to the area's African American community. BFWS's counseling programs and service coordination have enhanced African American residents' adjustment to living in the predominantly white West Side community. Programs/services offered include:

R e s o u r c e s

- Individual counseling for youth and adults
- Crisis intervention
- Parenting skills development and leadership training
- Promotion of positive group relations, including coalition building, fair housing intervention, and other services
- Social Adjustment Program, in which new African American residents are familiarized with the various programs and organizations available to them in the Near West Side community
- Support services/referrals, including employment assistance, emergency housing, furniture, shelter, clothing, food referrals, and assistance with rent and utility payments
- Rites of Passage: mentorship program, and positive role model training for African American males
- Advocacy
- Workshops, conferences, and training

Center for Educating African-American Males

Morgan State University
Jenkins Building, Room 308B
Cold Spring Lane and Hillen Road
Baltimore, MD 21239
401/319-3275

Founded in 1990, the Center for Educating African-American Males (CEAAM) seeks to develop and implement programs to improve the rate of academic success of African American male students in the Baltimore City Public Schools. The objectives of CEAAM are:

- To develop and implement a continuum of programs that provide male role models, particularly African American males, for African American students at all grade levels
- To support applied research projects at Morgan State University and other area colleges/universities that specif-

ically address questions related to the education of urban minority males

- To become a clearinghouse of information concerning the education of minority males
- To recruit adult males and females to serve as volunteer mentors, tutors, and other forms of role models for school age African American boys
- To carefully monitor and evaluate all program activities, with the aim of refining and replicating those that are most successful

The first major undertaking implemented by CEAAM is PROJECT 2000. Modeled after a successful role-model program first implemented in 1988 at Stanton Elementary School in southeast Washington, D.C., CEAAM employs a network of business, community, and civic leaders to recruit adult males, particularly African American males, to serve as teacher's aides for one-half day per week in the classrooms of kindergarten through third grade students.

Cleveland Works

The Caxton Building
812 Huron Road
Cleveland, OH 44115
216/589-WORK

Cleveland Works is a not-for-profit organization dedicated to providing families on public assistance with a real chance to work their way out of the welfare-dependency cycle by motivating, training, and placing parents in full-time jobs that offer good wages, health care benefits, and the potential for upward mobility. Cleveland Works believes that people cannot escape poverty without lawyers and doctors, counselors and advocates, teachers and trainers working for them. Recognizing that families need more than job training in order to maintain economic self-sufficiency, Cleveland Works has added the Family Development Project, which operates a Head Start childcare center and offers parenting education as well as a comprehensive out-patient health clinic. Cleveland Works now works with more than 550 employers; more than

7,000 men, women, and children have been able to stop receiving public assistance since the program began in 1986.

Programs and services include:

- Job training and placement
- Legal services
- Beat the Streets, job training for young men and women ages 16-24 (usually high-school dropouts, parents with involvement in the juvenile justice system)
- Head Start Childcare Center
- Parenting education
- Emergency money for families to pay utility bills and reduce related stress
- Emergency child care for parents in job training
- Comprehensive health and mental health services

Detroit Family Project

Urban Families Program
Center for Urban Studies
Wayne State University
656 W. Kirby, 3256 Faculty
Administration Building
Detroit, MI 48202
313/577-8834

Established in 1987, the Detroit Family Project (DFP), a component of the Detroit Skillman Parenting Education and Advocacy Program (DS-PEAP), works through Detroit's public health care system to support the efforts of families to raise children and manage family life effectively. DFP serves approximately 1,600 predominantly low-income African American families per year.

The goals of DS-PEAP are to:

- Enhance the service delivery of parenting education and advocacy services in clinical sites, in the home, and in selected shelters throughout Detroit
- Diminish the risk for domestic violence, substance abuse, poor family communication, loss of self-esteem, and educational failure

Local/Regional Programs

through early prevention and intervention services to families

- Improve prenatal, postnatal, infant, child, and adult health, as well as safety and quality of life

Program components of the Detroit Family Project include:

- Waiting Room Sessions, in which, while parents are waiting for appointments in Detroit Health Department (DHD) clinics, parent facilitators engage them in structured discussions of parenting and child development
- Serial/Sitting Room Workshops, an in-depth parenting education program that covers effective parenting techniques, child development, and selected issues regarding adult development and family life
- Supportive counseling, provided on an individual basis to families in the DHD clinics and the shelter for battered women

East End Neighborhood House
2749 Woodhill Rd.
Cleveland, OH 44104
216/791-9378

The East End Neighborhood House, an 85-year-old youth/community service center, is dedicated to "enhancing the quality of life for families and individuals and developing the full potential of those served." East End offers the following enrichment and support programs:

- Senior center, including home visits, and cooking and delivering of meals
- Youth resource center
- Day care
- Employment programs
- Recreational/extracurricular activities, including piano classes, football, and Boy Scouts
- Food bank
- Alcoholic Anonymous support groups
- Adulthood Development Institute, offering a Saturday program to

increase the self-esteem of 15- to 19-year-olds and provide them with job skills

- Foster-grandparent program
- African-American Family Congress, an advocacy group that organizes parents around family development and educational issues
- Mother-to-Mother, a health promotion and prevention project
- Education, fundraising, and coordination to promote and sustain the African American holiday of Kwanzaa
- Rites of Passage program (see Executive Director Paul Hill, Jr.'s, published works, pages C4-5).

Institute for the Advanced Study of Black Family Life and Culture
175 Filbert St., Suite 202
Oakland, CA 94607
510/836-3245

Incorporated in the state of California in 1980, the Institute for the Advanced Study of African American Family Life and Culture is a community-based nonprofit African American research and development center headed by Dr. Wade Nobles. Through its activities, the Institute seeks to reunify African American families and to revitalize the African American community. The goals and objectives of the Institute are carried out through the activities of three divisions: (1) Research, Evaluation, and Public Policy Analysis (2) Education and Training (3) Development and Dissemination.

The Institute's publications include:

- African Psychology: Toward its Reclamation, Reascension and Revitalization, by Wade Nobles
- Understanding the Black Family: A Guide for Scholarship and Research, by Wade Nobles
- Africinity and the Black Family: The Development of a Theoretical Model, by Wade Nobles
- The Km Ebit Husia: Authoritative

Utterances of Exceptional Insight for the Black Family, by Wade Nobles, et al.

- African-American Families: Issues, Insights and Directions, by Wade Nobles, et al.

Also available through the Institute are audiotapes addressing a wide variety of African American issues, such as teenage pregnancy, teenage fatherhood, family violence, African consciousness, and rites of passage.

Institute on Black Chemical Abuse
2616 Nicollet Ave.
Minneapolis, MN 55408
612/871-7878

Created in 1975, the Institute on Black Chemical Abuse (IBCA) seeks to empower the African American individual, family, and community toward a greater state of well-being through the delivery of community-based, culturally specific chemical health, mental health, and family preservation services. The services offered at IBCA include:

- Prevention: IBCA acts as a catalyst to assist the community in establishing norms, standards, and consequences for inappropriate alcohol and drug use.
- Intervention: IBCA provides alcohol and drug abuse assessment, intervention, and treatment planning services for African American families.
- Family Counseling: Counselors see clients on a one-to-one basis or work with families on mental health issues that may or may not be directly related to chemical dependency.
- Outpatient Treatment: This program is designed for individuals who could benefit from a culturally specific outpatient experience. The program lasts 13 weeks and is followed by several months of aftercare.
- Home-Based Services: A team of social workers coordinates a home-based therapeutic intervention program that works intensively with entire families.

A wide range of training opportunities and materials are also available from IBCA.

New Haven Family Alliance

5 Science Park South
New Haven, CT 06511
203/786-5970

[See program profile in Vogel, Christine. *It Takes a Whole Village to Raise a Child: African American Families* (special issue), **FRC Report** (Chicago: Family Resource Coalition). Vol. XII, No. 1, Spring 1993, p.16, included in this guide—Appendix]

Para Los Niños

845 E. Sixth St.
Los Angeles, CA 90021
213/623-8446

Founded in 1980, Para Los Niños ("For The Children") is a family support center offering a continuum of comprehensive services to homeless and low-income families with children in Central Los Angeles and surrounding neighborhoods. Fifty percent of the families served are African American.

The agency provides intervention and support in areas related to overcrowding, homelessness, hunger, child abuse and neglect, health, family disintegration, family violence, single parenthood, substance abuse, unemployment, and economic deprivation. Programs and services offered include:

- Family Services Center: providing a comprehensive array of services to help families in crisis, including counseling, referrals to community-based resources and services, and ongoing case management
- Childcare center: providing full-day childcare on both an emergency and long-term basis for children six weeks to five years of age
- School age childcare programs: providing educational support and care both after school and during vacations
- Intervention and diversion program

for adolescents implemented in collaboration with local junior high and high schools and the Probation Department

Providing a Sure Start

Leslie Bates Davis Neighborhood House
1817 N. 39th St.
East St. Louis, IL 62204
618/874-0034/874-0035

The city of East St. Louis is perhaps the most economically depressed city in the state of Illinois. The per-capita income is less than \$7,000 per year. Over 70 percent of parents and children receive public assistance. Forty percent of parents are functionally or marginally illiterate.

Established in 1988, Providing a Sure Start (PASS) is a prevention program that provides coordinated services for families to assist parents in preparing children for school success. The program focuses on environmentally at-risk infants and toddlers from birth to three years of age for whom conditions in their physical or social environment have a high probability of interfering with the child's normal development. Nearly all (99 percent) of the families served are African American.

The objectives of PASS are to: (1) increase parental knowledge of existing services, (2) increase utilization of services, (3) provide early identification of developmental delays and special needs, (4) improve parenting skills, (5) encourage early childhood development, (6) improve overall environmental conditions, and (7) reduce known barriers for parents' success.

PASS programs and services include:

- Case management services
- Parenting education including child development classes
- Parent-child interaction groups to promote positive parenting
- Life skills classes, including consumer education, health and nutrition, GED, and job readiness
- Toy and book lending library

- Transportation
- On-site childcare
- Recreational activities.

Rheedlen Centers for Children and Families

2770 Broadway
New York, NY 10025
212/866-0700

Founded in 1970, Rheedlen was the first nonprofit organization in New York City to focus exclusively on truancy and its correlation with child abuse and neglect. Rheedlen now operates nine programs throughout New York communities. Fifty-five percent of the total population in these communities is African American.

The specifics of each center differ, but the philosophy is the same—to focus on the individual child. Staff members make hundreds of home visits a month, knocking on doors to find children before their problems become crises. Children also are referred to Rheedlen by schools, courts, and other clients. More than 90 percent of the children served by Rheedlen have been able to stay at home and avoid the foster care system entirely. An estimated 80 percent of children who previously did not attend school regularly began doing so after Rheedlen's intervention.

Programs/services for children include: counseling, individual tutoring in reading and math, and computer training and exposure to arts, crafts, dance, and drama.

Programs/services for parents include: parent education covering topics such as nutrition, depression, contraception, child abuse, and parental rights in the school system; peer support groups; and coordination by trained social workers between schools and the city agency that handles abuse and neglect cases.

SiMBA, Inc.
P.O. Box 27548
Oakland, CA 94602
510/839-4303

SiMBA, which means "young lion" in Swahili, is an organization in which African American men help African American boys become men. It was started in Oakland in 1988. SiMBA's focus is on African American boys between the ages of 6 and 18 years from disadvantaged homes and/or female-headed households. At age 12, the boys begin a specialized one-year rites of passage program leading to the start of manhood at age 13. By 18 years of age, these boys have the training, and hopefully the desire, to establish their own SiMBA chapter wherever they go.

Through a 66-hour leadership seminar, SiMBA first teaches the adult male to be a positive role model and to be self-motivated. Through regular weekly meetings with the children, these adults utilize games, internal and interpersonal exercises, lectures, guest speakers, field trips, and other activities to teach the boys the power of choice—to express and manage internal feelings. Goal-setting, self-esteem, life-balance, problem-solving, family and social interaction skills are taught, along with history and other important aspects of effective living.

Urban Strategies Council
672 13th St., Suite 200
Oakland, CA 94612
510/893-2404

Established in 1987, the Urban Strategies Council is an Oakland-based nonprofit advocacy and policy resource group devoted to reducing persistent poverty in Oakland and eventually helping others around the country with the same mission. Urban Strategies Council has the following functions:

- Compiles and shows geographical relationships among community indicators such as birth outcomes, student achievement, and youth employment
- Publishes information and analysis on issues of poverty and promising interventions
- Convenes community forums to share information and build consensus

around strategies for change

- Facilitates community planning and implementation processes
- Collaborates on efforts to make the best use of existing resources and to bring other resources into the community

Publications available from the Urban Strategies Council include:

- *A Chance for Every Child: Oakland's Infants, Children, and Youth at Risk for Persistent Poverty;*
- *Changing the Odds: Expanding Early Childhood Development Programs for Oakland's Low-Income Families;*
- *Connections: Linking Youth with Caring Adults;*
- *Good Education in Oakland: Community Agenda for Positive Change.*

Walbridge Caring Communities Program

5019 Alcott Ave.
St. Louis, MO 63120
314/531-9885

[See program profile in Vogel, Christine. *It Takes a Whole Village to Raise a Child: African American Families* (special issue), *FRC Report* (Chicago: Family Resource Coalition). Vol. XII, No. 1, Spring 1993, p.15, included in this guide-Appendix]

Youth Organizations USA

19 Humphrey St., P.O. Box 526
Englewood, NJ 07631
201/894-1866

Founded in 1981, Youth Organizations USA (YOUUSA) is a volunteer, after-school, provider of free cultural and educational programs for youth 9 to 15 years of age. YOUUSA's initial operating areas were Englewood, Teaneck, and Hackensack, New Jersey.

YOUUSA consists of two major components: a rites of passage program, and a wide variety of youth organizations.

The rites of passage program, designed to instill and strengthen positive values in African American children, has the following components:

- African history and culture and their continuing influences in the Diaspora
- Popular etiquette protocol
- Health care awareness
- Self-awareness and the development of self-esteem
- Passage to womanhood and manhood, the strengthening of family linkages, extended family, and community networking
- Spiritual, ethical, and moral values
- Kwanzaa principles (Nguzo Saba) and practices

YOUUSA's 11 youth organizations offer unique activities that enhance self-esteem and children's academic learning. Each group focuses on one of the following themes:

- Civic and political empowerment
- Investment and credit management
- Relevant social issues and possible strategies
- Community service
- Business and professional networking
- Employment opportunities
- Innovations and inventions
- Fraternal orders
- Performing, media, and visual arts
- Creative writing
- Health, nutritional, educational, and personal enrichment

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FRC REPORT

THE NGUZO SABA

KWANZAA



An African-American celebration based upon African traditions and culture. It is observed from December 26th to January 1st during which The Nguzo Saba, the Seven Principles that benefit the family and community are re-affirmed.

Listed below are the Seven Principles of Kwanzaa, which may serve as a guide for daily living.

1. Umoja (Unity)

To strive for and maintain unity in the family, community, nation, and the race.

2. Kujichagulia (Self-determination)

To define ourselves, Name ourselves, create for ourselves, and speak for ourselves instead of being defined, named, created for, and spoken for by others.

3. Ujima (Collective Work and Responsibility)

To build and maintain our community together and make our sister's and brother's problems our problems and to solve them together.

4. Ujamaa (Cooperative Economics)

To build and maintain our own stores, shops and other businesses and to profit from them together.

5. Nia (Purpose)

To make our collective vocation the building and developing our community in order to restore our people to their traditional greatness.

6. Kuumba (Creativity)

To do always as much as we can, in order to leave our community more beautiful and beneficial than we inherited it.

7. Imani (Faith)

To believe with all our heart in our people, our parents, our teachers, our leaders and the righteousness and victory of our struggle.

COMMUNITY EMPOWERMENT: A DEFINITION

Nothing But Trouble

BY GEOFFREY CANADA

Cory is a boy, 15 years old. A typical boy from Bedford Stuyvesant, or Harlem, or Mott Haven. Cory is heading for big trouble. Everyday when he gets up, he goes to a regular public high school. He does what he thinks he ought to do there, nothing more, nothing less. After school, Cory does nothing. Well, not exactly nothing. He does all he can in his neighborhood: he hangs out. He has no after-school center to go to, his neighborhood has no safe park, no Boy Scouts, no little league, no basketball team.

Cory tried to get a job, but no luck there. Every morning this summer when Cory gets up, he'll have nothing to do. Every afternoon, every evening, nothing to do.

When you see him on the street, he might look a little hostile. He might not be too polite because Cory feels like New York, or Chicago, or Los Angeles or wherever he lives doesn't care about his present, much less his future.

But we know that's not true. If Cory's family falls apart, we will always be ready to put him in foster care. Or we can provide a nice room in a residential treatment facility to help Cory deal with his mental health problems if he can't cope with years of nothing. Our cities are willing to spend as much as \$58,000 per year on Cory when he goes to jail. And we will even pay his doctor's bills if he happens to get shot on the corner he "hangs" on.

Cory needs someone to help him, someone to talk to. His problem is he thinks we don't have time to care. Our problem is we care at the wrong time.

Cory's story is the story of hundreds of thousands of children in our cities. We watch them march off into our foster care systems, hospitals, detention centers and jails by the thousands each year. We spend billions of dollars to provide them

with social workers and prison guards. And we fail to see that this is often money wasted because it offers no hope of a solution to the dilemma facing our inner cities and our children.

The Organizing Imperative

We can't truly solve the problems of poor inner city residents by designing an endless array of programs for pregnant teenagers, juvenile delinquents, or violent youths. If a community is unhealthy, lacking the necessary supportive structures that all communities need to produce healthy children and families—good schools, security, decent housing, employment opportunities—then many of the residents of that community, especially the children, will be unhealthy as well. There is another way of dealing with boys like Cory.

Instead of attacking the problems, one by one, we should be creating the structures needed for our communities to become healthy places for families. Government services, where they exist, need to be integrated, coordinated and community-based. Constructive youth development services need to be created so children have positive options, especially in the evenings and on weekends. In a word, government needs to move toward prevention, towards building necessary supports for children and families.

But neither Washington nor the state and city governments have the political will or desire to make that

investment. Only by organizing urban communities to fight for their own futures will real change ever happen. The residents of Bedford Stuyvesant, Harlem, Mott Haven and their counterparts around the city and the country have to use their own political clout to insure that their representatives carry their fight for new communities both locally and nationally. There's no other way.

This organizing must be done building by building, block by block. People long accustomed to being ignored have to be reached out to again and again, because they are mistrustful. They have often heard the knock on the door from some politician looking for a vote, but then never heard from the person again.

Communities must be organized around issues they can relate to and care

about. They must be informed about legislation that impacts poor communities, like the Family Preservation Bill, which would provide support to keep troubled families together, and the Brady Bill, which would be a first step toward staunching the blood spilled on their streets. Other issues, such as sanitation, lead paint and immunization must serve as rallying points to help people organize around the larger issues that directly affect the quality of life in their neighborhoods.

Services Are Not Enough

Community empowerment means an organized community, a community that can determine its priorities and fight for them. Neighborhood-



Geoffrey Canada is executive director of the Rhodlen Centers for Children and Families.

based agencies, whether they are developing housing or delivering social services, have to realize that if they are to accomplish their mission to improve communities, they have to do something about empowerment. The answer to bringing about real change in our inner city communities is not only to invest in our families before they go into crisis, but to make sure that the communities themselves are organized to continue to fight for these investments regardless of who happens to hold political office.

My agency is experimenting with several organizing projects in Harlem. The Teen Youth Council of Countee Cullen Community Center is launching its second voter registration drive. Last year these teenagers registered more than 1,100 Harlem residents. Our Community Pride program is working with college students to organize tenants in city-owned buildings in Central Harlem.

This summer the Harlem Freedom Schools project will involve 40 trained college students running four schools in Central Harlem, where 800 children will take part in educational and recreational programs during the day. In the evenings, the students will work on advocacy issues that the residents of Harlem decide are the most important to them.

Services will never be enough for our communities. Those of us who care about poor children and their families must realize that the social and economic issues of interest to poor people will never be able to compete with the issues of the wealthy.

If we have learned nothing else during the last 12 years, we know that when the interests of the poor run head-on into the interests of the wealthy, the poor come away with a major concussion, are given two aspirins, and told to "call right before the next election."

It's almost too late for Cory. □

MULTICULTURAL/NON-BIASED EDUCATION

Portland schools struggle to meet multicultural goals

by Bill Graves

Sandy Booker was both unsettled and inspired by what he discovered about his African-American heritage after transferring to Jefferson High School in Portland last year.

"Most African-American children my age are pretty much in the dark about who we are and where we came from," said Sandy, a senior.

Jefferson High pulled Sandy out of the dark, teaching him that Africans built complex civilizations, complete with universities, before the European slave trade began; teaching him that Lewis Howard Latimer, son of a slave, invented a long-lasting carbon filament that helped pave the way to street lights; teaching him that slave revolts began as early as 1663.

"People you have trusted have taught you certain things about other races and other people, and then you learn it is not like that," said Sandy. "I learned a significant amount of that here at Jefferson."

Spotty use

Velynn Frazier had a different story to tell after her junior year at Grant High School, another Portland school.

"I didn't see the scientists or researchers or architects—all these people that black people have been," she told the Portland School Board in June. "I taught myself what I know about my race and my heritage."

Sandy and Velynn exemplify the promise and shortcomings of Portland's 10-year, pioneering effort to develop a multicultural curriculum of sweeping scope. The curriculum reached and stimulated Sandy. Velynn didn't even know it existed until she stumbled across a copy as she cleaned a teacher's desk.

Portland aims to teach students the contributions all peoples of the world

African-American essay themes

Portland's African-American baseline essays have these recurring themes.

- Early civilizations evolved in Africa; Africa is the cradle of civilization.

- Egypt was, and still is, a significant African civilization.

- People of African descent have a history that precedes slavery and civil rights.

- The culture of African people was not destroyed by slavery.

- Cultural unity is evident among African people on the continent of Africa and throughout the world.

- Even under slavery, colonization and segregation, African/African-American people have made significant cultural contributions in the arts, sciences, humanities, politics and other facets of the human experience.

- African people have been victims of misinformation about Africa and the distortion of the history, culture and contributions of African/African-American people.

- African people consistently resisted attempts to subjugate them.

have made to history, science and culture. Its method is to teach the teachers first and then help them weave the material into their lessons—in essence, desegregating the curriculum. For example, a math teacher introducing the Pythagorean theorem might note that the theorem was being used by Mesopotamians and Egyptians, which is to say Africans, centuries before Pythagoras was born.

Portland's is the most fully developed multicultural education plan in the nation, said Asa Hilliard III, educator and psychologist at Georgia State University and consultant to Portland schools.

"It covers all grades," he said. "It is multidisciplinary. It is generated out of a profound scholarly base that is generally unknown. It is unique in that it presumes the curriculum is the teachers."

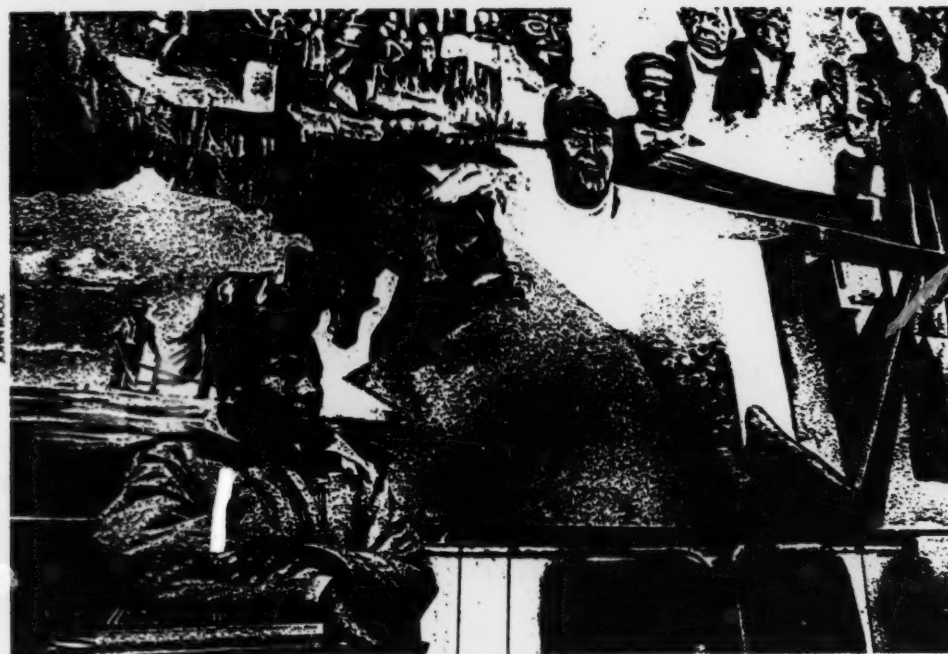
Unlikely leader

Portland seems an unlikely leader in multicultural education. Nearly three-fourths of the district's 54,000 students are white. About 15 percent are black, 8 percent Asian, 2 percent Native American and 2 percent Hispanic. But Portland's relatively small minority community forged a powerful coalition of 37 organizations to seize the lead in reshaping the district's desegregation plan. That plan gave rise to the multicultural curriculum.

The curriculum is far from complete and sits on the shelf in some classrooms. But where it is being used, it seems to be making a difference. Students like Sandy Booker are "meeting" hundreds of role models—scientists, artists, writers, scholars, mathematicians, leaders—who rarely show up in textbooks or at events like international fairs and Black History Month celebrations.

At Tubman Middle School, teachers and students are more accepting of ethnic differences, said Principal Paul Coakley. "I can remember back in 1980 kids would see something different, and they would giggle and laugh," said Coakley. "I don't see that anymore."

A brief visit last spring to Jefferson High, with a minority enrollment of 64 percent, found abundant evidence



that teachers there are taking the curriculum seriously.

In Ellen Goldberg's freshman English class, a student reads a poem she wrote lamenting social intolerance: "Why can't we all be different and still be the same?" Mira Shimabukuro focuses on a similar theme in the graduation speech she tries out on fellow students in Linda Christensen's writing class. Criticizing unfounded labels, she says: "These stereotypes get us nowhere. We have a responsibility to tear these labels apart."

Starts in preschool

In a combined history and literature class, a visiting Vietnam veteran gives students a black soldier's perspective on the war. Students already had read essays and poems on the war written from other viewpoints, including those of the North Vietnamese. The veteran describes patrolling the jungle and stumbling upon an enemy banner. It read: "Soul brother, what are you doing here? This is not your war. You don't have any freedoms in your own country."

At Ball Elementary School, students begin learning about other cultures in preschool, largely through dance, song, food, art and holiday celebrations. Then, in Sharon

Martine's kindergarten class, they tap into other cultures in their daily lessons. When focusing on the letter T, for example, Martine might print "tostado" on the blackboard.

When complete, Portland's multicultural curriculum will consist of so-called baseline essays on the culture and history of the major ethnic groups in American society: African Americans, Asian Americans, American Indians, European Americans, Hispanic Americans and Pacific Island Americans. Teachers are required to read the essays but are free to decide how and when to use them in their teaching.

No culture is singled out in a patronizing way as has often been the case in textbooks and in narrower curricula that, say, set aside a week for studying black writers.

The district started with African Americans, its largest ethnic group. The Desegregation Monitoring Advisory Committee, a citizens' watchdog group, helped identify authors. Scholars were brought in from across the country to describe the contributions of Africans and African Americans to art, language arts, mathematics, science, social studies and music. After numerous revisions, the African-American essays, totaling 550 pages, were published in 1986.

At Marshall High School, a computer is helping teachers digest the essays by culling information on specific subjects. Principal Colin Karr-Morse has set the stage by turning the school into a map of the world. Each building is a continent, each classroom a country. Kenya, for example, is a room in the south building that is flanked by rooms labeled Somalia and Tanzania.

Parent reaction mixed

Portland's multicultural program requires deep commitment from teachers. They must not only learn more, but also take a fresh look at what they already have been taught.

The Westward movement in American history, for example, might look more like the Eastern invasion from the perspective of the Sioux Indians. Or, as comedian and activist Dick Gregory said during a visit to Jefferson High in February, "If Columbus can discover a country that's already occupied, I can walk out of here tonight and discover your car with you in it."

The district has used consultants, often authors, as well as its own instruction directors to train teachers. But it has been a struggle, said Carolyn Leonard, multicultural office

director. Some teachers resisted change or objected to investing the time and study the plan demands.

Parent reactions have been mixed too. While many applaud what their children are learning, others complain that teachers spend too much time on multicultural education.

Ije theanacho, who has three children in district schools, said the curriculum helps improve the self-esteem of minority children. But she, like many members of the minority community, is frustrated because only some teachers teach it. With racially motivated crimes on the rise in Oregon, as elsewhere, many parents see an urgent need for widespread multicultural literacy.

"It really galls me that we have a curriculum that we create here in Portland that is known nationally and internationally, and this school district has not made it a mandate that it be used," said Halim Rahsaan, chairman of the desegregation committee.

No one in Portland is satisfied with the time it is taking to complete the program. Leonard's office and the American Indian Curriculum Committee have drafted four of seven essays. Lesson plans have been written on Hispanics for all grade levels,

but essays have not been written. Little has been done on Asians or Pacific Islanders.

The district has wasted time, Leonard conceded. But she said the hardest work has been done. With the African-American model in hand, district educators know what they must do to complete the other ethnic groups: Set specific goals and deadlines, involve staff and community, develop evaluation standards, get help from experts and provide intense teacher training.

Training teachers is the most difficult yet most important task in making the curriculum work. "People can't teach what they don't believe," Leonard said.

Despite problems, Portland educators, prodded by a watchful minority community, remain determined to give students a full multicultural education. Students like Velynn Frazier remind them why they must press forward. And students like Sandy Booker show them the rewards for doing so. "I learned about who I am," Booker said. ■

Bill Graves is the education reporter for The Oregonian, Oregon's leading daily newspaper.

African-American baseline essays: An excerpt

The following, about Egypt, is from the language arts section of the African-American baseline essays.

The Protestations of Innocence, also called The Negative Confessions, were the deceased person's affirmation that he had lived a good life on earth and was worthy of immortality. The Ten Commandments, which appear much later in history, are very similar in content to The Negative Confessions. (See below.)

The inscription of Never-Seshem-Re of the Sixth Dynasty provides further evidence of the African origins of

the Ten Commandments: "I respected my father, I pleased my mother." (Honor thy father and mother.)

The influence of the Book of the Dead on major world religions is further acknowledged: "Some of the parts of the Book of the Dead do remind us of the very moving grandeur of the Hebrew Psalms; indeed, the Jewish holy books were influenced to some extent by the religious writings of Egypt."

Certain inscriptions from the tomb of Petosiris (350 B.C.) resemble parts of the Biblical Psalm 23.

Protestation of Innocence

I am not one who telleth lies
instead of truth
I am not a murderer.
I am not an adulterer.
I have not robbed the poor.

Ten Commandments

Thou shalt not bear false witness
against thy neighbor.
Thou shalt not kill.
Thou shalt not commit adultery.
Thou shalt not steal.

Patented inventions by African Americans

Norbert Rillieux	1846
Improvement in sugar making	
J.E. Matzeliger	1872
Shoe lasting machine	
T.J. Marshall	1872
Fire extinguisher	
Lewis H. Latimer	1881
Electric lamp	
W. Johnson	1884
Egg beater	
Granville T. Woods	1884
Steam boiler furnace	
Granville T. Woods	1887
Telephone system & apparatus	
A. Miles	1887
Elevator	
R.F. Flemmings Jr.	1888
Guitar	
W.H. Richardson	1889
Child's carriage	
W.B. Purvis	1890
Fountain pen	
John Stanard	1891
Refrigerator	
J.T. White	1892
Lemon squeezer	
A.L. Lewis	1892
Window cleaner	
Sarah Boone	1892
Ironing board	
R.P. Scott	1894
Corn silker	
L.S. Burridge	1895
Typewriting machine	
C.B. Brooks	1896
Street sweeper	
J.L. Love	1897
Pencil sharpener	
J.H. Smith	1897
Lawn sprinkler	
J.H. Sweetning	1897
Device for rolling cigarettes	
J.H. Evans	1897
Convertible settee & bed	
J.A. Burr	1899
Lawn mower	
L.C. Bailery	1899
Folding bed	
John F. Pickering	1900
Airship	
Issac Johnson	1914
Bicycle frame	
Garrett Morgan	1923
Automatic stop signal	
Gas mask	

Source: Baseline essays, Portland Public Schools

Multicultural Education: For Freedom's Sake

From *Educational Leadership* 43 n3, p. 32-35. Reprinted with permission of the Association for Supervision and Curriculum Development. Copyright 1985 by ASCD. All rights reserved.

If we are to remain a free and pluralistic society, we can neither do away with the Western canon nor exclude the contributions of people of color. The traditionalists and multiculturalists must come together.

JAMES A. BANKS

In *The Dialectic of Freedom*, Maxine Greene (1988) asks, "What does it mean to be a citizen of the free world?" It means, she concludes, having the capacity to choose, the power to act to attain one's purposes, and the ability to help transform a world lived in common with others. An important factor that limits human freedom in a pluralistic society is the cultural encapsulation into which all individuals are socialized. People learn the values, beliefs, and stereotypes of their community cultures. Although these community cultures enable individuals to survive, they also restrict their freedom and ability to make critical choices and to take actions to help reform society.

Education within a pluralistic society should affirm and help students understand their home and community cultures. However, it should also help free them from their cultural boundaries. To create and maintain a civic community that works for the common good, education in a democratic society should help students acquire the knowledge, attitudes, and skills they will need to participate in civic action to make society more equitable and just.

Multicultural education is an educa-

tion for freedom (Parekh 1986) that is essential in today's ethnically polarized and troubled world. It has evoked a divisive national debate in part because of the divergent views that citizens hold about what constitutes an American identity and about the roots and nature of American civilization. The debate in turn has sparked a power struggle over who should participate in formulating the canon used to shape the curriculum in the nation's schools, colleges, and universities.

The Debate Over the Canon

A chorus of strident voices has launched an orchestrated and widely publicized attack on the movement to infuse content about ethnic groups and women into the school and university curriculum. Much of the current debate over multicultural education has taken place in mass media publications such as *Time* (Gray 1991), *The Wall Street Journal* (Sirkin 1990), and *The New Republic* (Howe 1991), rather than in scholarly journals and forums. The Western traditionalists (writers who defend the canon now within the schools and universities) and the multiculturalists rarely engage in reflective dialogue. Rather, scholars on each side of the debate marshal data to support

their briefs and ignore facts, interpretations, and perspectives that are inconsistent with their positions and visions of the present and future.

In his recent book, *Illiberal Education*, D'Souza (1991) defends the existing curriculum and structures in higher education while presenting an alarming picture of where multiculturalism is taking the nation. When multiculturalists respond to such criticism, they often fail to describe the important ways in which the multicultural vision is consistent with the democratic ideals of the West and with the heritage of Western civilization. The multicultural literature pays too little attention to the fact that the multicultural education movement emerged out of Western democratic ideals. One of its major aims is to close the gap between the Western democratic ideals of equality and justice and societal practices that contradict those ideals, such as discrimination based on race, gender, and social class.

Because so much of the debate over the canon has taken place in the popular media, which encourages simplistic, sound-byte explanations, the issues related to the curriculum canon have been overdrawn and oversimplified by advocates on both sides. The result is that the debate often generates more heat than light. Various interest groups have been polarized rather than encouraged to exchange ideas that might help us find creative solutions to the problems related to race, ethnicity, gender, and schooling.

As the ethnic texture of the nation deepens, problems related to diversity will intensify rather than diminish.

Consequently, we need leaders and educators of good will, from all political and ideological persuasions, to participate in genuine discussions, dialogue, and debates that will help us formulate visionary and workable solutions and enable us to deal creatively with the challenges posed by the increasing diversity in the United States and the world. We must learn how to transform the problems related to racial and ethnic diversity into opportunities and strengths.

Sharing Power

Western traditionalists and multiculturalists must realize that they are entering into debate from different power positions. Western traditionalists hold the balance of power, financial resources, and the top positions in the mass media, in schools, colleges and universities, government, and in the publishing industry. Genuine discussion between the traditionalists and the multiculturalists can take place only when power is placed on the table, negotiated, and shared.

Despite all of the rhetoric about the extent to which Chaucer, Shakespeare, Milton, and other Western writers are threatened by the onslaught of women and writers of color into the

Multicultural education is an education for freedom that is essential in today's ethnically polarized and troubled world.

curriculum, the reality is that the curriculum in the nation's schools and universities is largely Western in its concepts, paradigms, and content.

Concepts such as the Middle Ages and the Renaissance are still used to organize most units in history, literature, and the arts. When content about

African and Asian cultures is incorporated into the curriculum, it is usually viewed within the context of European concepts and paradigms. For example, Asian, African, and American histories are often studied under the topic, "The Age of Discovery," which means the time when Europeans first arrived in these continents.

Facing Realities

If they are to achieve a productive dialogue rather than a polarizing debate, both Western traditionalists and the multiculturalists must face some facts. The growing number of people of color in our society and schools constitutes a demographic imperative educators must hear and respond to. The 1990 Census indicated that one of every four Americans is a person of color. By the turn of the century, one of every three will be of color (The Commission 1988). Nearly half of the nation's students will be of color by 2020 (Pallas et al. 1989). Although the school and university curriculums remain Western-oriented, this growing number of people of color will increasingly demand to share power in curriculum decision making and in shaping a curriculum canon that reflects their experiences, histories, struggles, and victories.



Martin Luther King Jr.'s "I Have a Dream" speech inspired this artwork by Jan Mears, a student at Carver Creative and Performing Arts Center, Montgomery, Ala. Reprinted from *Teaching Tolerance* magazine.

People of color, women, and other marginalized groups are demanding that their voices, visions, and perspectives be included in the curriculum. They ask that the debt Western civilization owes to Africa, Asia, and indigenous America be acknowledged (Allen 1986, Bernal 1987). The advocates of the Afrocentric curriculum, in sometimes passionate language that reflects a dream long deferred, are merely asking that the cultures of Africa and African-American people be legitimized in the curriculum and that the African contributions to European civilization be acknowledged. People of color and women are also demanding that the facts about their victimization be told, for truth's sake, but also because they need to better understand their conditions so that they and others can work to reform society.

However, these groups must acknowledge that they do not want to eliminate Aristotle and Shakespeare, or Western civilization, from the school curriculum. To reject the West would be to reject important aspects of their own cultural heritages, experiences, and identities. The most important scholarly and literary works written by African-Americans, such as works by W. E. B. DuBois, Carter G. Woodson, and Zora Neale Hurston,

are expressions of Western cultural experiences. African-American culture resulted from a blending of African cultural characteristics with those of African peoples in the United States.

Reinterpreting Western Civilization

Rather than excluding Western civilization from the curriculum, multicult

The fact that multiculturalists want to reformulate and transform the Western canon, not to purge the curriculum of the West, is absent from most of the writings of the Western traditionalists.

turalists want a more truthful, complex, and diverse version of the West taught in the schools. They want the curriculum to describe the ways in which African, Asian, and indigenous American cultures have influenced and interacted with Western civilization. They also want schools to discuss not only the diversity and democratic ideals of Western civilization, but also its failures, tensions, dilemmas, and the struggles by various groups in Western societies to realize their dreams against great odds.

We need to deconstruct the myth that the West is homogeneous, that it owes few debts to other world civiliza-

tions, and that only privileged and upper-status Europeans and European-American males have been its key actors. Weatherford (1988) describes the debt the West owes to the first Americans. Bernal (1987), Drake (1987), Sertima (1984), and Clarke (1990) marshal considerable amounts of historical and cultural data that describe the ways in which African and Afroasiatic cultures influenced the development of Western civilization. Bernal, for example, presents linguistic and archaeological evidence to substantiate his claim that important parts of Greek civilization (technologies, language, deities, and architecture) originated in ancient Africa.

We should teach students that knowledge is a social construction, that it reflects the perspectives, experiences, and the values of the people and cultures that construct it, and that it is dynamic, changing, and debated among knowledge creators and users (Banks 1991). Rather than keep such knowledge debates as the extent to which African civilizations contributed to Western civilization out of the classroom, teachers should make them an integral part of teaching. The classroom should become a forum in which multicultural debates concerning the construction of knowledge take place. The voices of the Western traditionalists, the multiculturalists, textbook authors, and radical writers should be heard and legitimized in the classroom.

Toward the Democratic Ideal

The fact that multiculturalists want to reformulate and transform the Western canon, not to purge the curriculum of the West, is absent from most of the writings of the Western traditionalists. It doesn't support their argument that Shakespeare, Milton, and Aristotle are

endangered. By the same token, the multiculturalists have written little about the intersections of multicultural content and a Western-centric canon, perhaps because they have focused on ways in which the established Western canon should be reconstructed and transformed.

Multicultural education itself is a product of the West. It grew out of a struggle guided by Western ideals for human dignity, equality, and freedom (Parker 1991). Multicultural education is a child of the civil rights movement led by African Americans that was designed to eliminate discrimination in housing, public accommodation, and other areas. The leaders of the civil rights movement, such as Fannie Lou Hamer, Rosa Parks, and Daisy Bates, internalized the American democratic ideal stated in such important United States documents as the Declaration of Independence, the Constitution, and the Bill of Rights. The civil rights leaders of the 1960s and 1970s used the Western ideals of freedom and democracy to justify and legitimize their push for structural inclusion and the end of institutionalized discrimination and racism.

The civil rights movement of the 1960s echoed throughout the United States and the world. Other groups, such as Native Americans and Hispanics, women, and people with disabilities, initiated their own freedom movements. These cultural revitalization movements made demands on a number of institutions. The nation's schools and universities became primary targets for reform, in part because they were important symbols of the structural exclusion that victimized groups experienced, and in part because they were easily accessible.

It would be a serious mistake to interpret these cultural revitalization

movements and the educational reforms they gave birth to as a repudiation of the West and Western civilization. The major goals of these movements are full inclusion of the victimized groups into Western institutions and a reform of these institutions so that their practices are more consistent with their democratic ideals. Multicultural education not only arose out of Western traditions and ideals, its major goal is to create a nation-state that actualizes the democratic ideals for all that the Founding Fathers intended for an elite few. Rather than being divisive as some critics contend, multicultural education is designed to reduce race, class, and gender divisions in the United States and the world.

Given the tremendous social class and racial cleavages in United States society, it is inaccurate to claim that the study of ethnic diversity will threaten national cohesion. The real threats to national unity—which in an economic, sociological, and psychological sense we have not fully attained

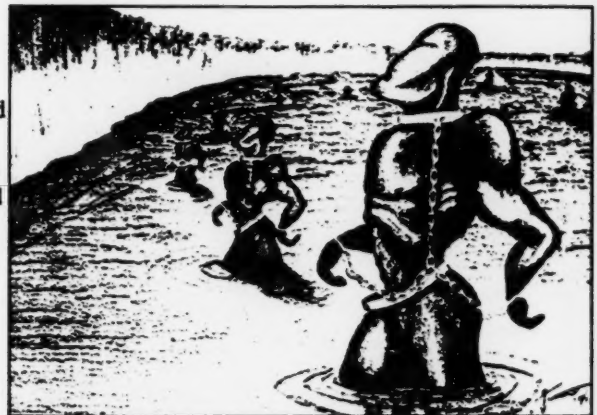
Given the tremendous social class and racial cleavages in United States society, it is inaccurate to claim that the study of ethnic diversity will threaten national cohesion.

but are working toward — are the deepening racial and social-class schisms within United States society. As Wilson (1987) points out in *The Truly Disadvantaged*, the gap between the rich and the poor has grown tremendously in recent years. The social-class schism has occurred not only across racial and ethnic groups, but within these groups. Hence, the rush to the suburbs has not just been a white flight, but has been a flight by the middle class of many hues. As a consequence, low-income African Americans and Hispanics have been left in inner-city communities without the middle-class members of their groups to provide needed leadership and role models. They are more excluded than ever from mainstream American society.

Educating for Freedom

Each of us becomes culturally encapsulated during our socialization in childhood. We accept the assumptions of our own community culture, internalize its values, views of the universe, misconceptions, and stereotypes. Although this is as true for the child socialized within a mainstream culture as it is for the minority child, minority children are usually forced to examine, confront, and question their cultural assumptions when they enter school.

Students who are born and socialized within the mainstream culture of a society rarely have an opportunity to identify, question, and challenge their cultural assumptions, beliefs, values, and perspectives because the school culture usually reinforces those that they learn at home and in their



Torrence Webster, a student at Carver Creative and Performing Arts Center, Montgomery, Ala., created this artwork in response to M. L. King Jr.'s "I Have a Dream" speech. Reprinted from *Teaching Tolerance* magazine.

communities. Consequently, mainstream Americans have few opportunities to become free of cultural assumptions and perspectives that are monocultural, that devalue African and Asian cultures, and that stereotype people of color and people who are poor, or who are victimized in other ways. These mainstream Americans often have an inability to function effectively within other American cultures, and lack the ability and motivation to experience and benefit from cross-cultural participation and relationships.

To fully participate in our democratic society, these students and all students need the skills a multicultural education can give them to understand others and to thrive in a rapidly changing, diverse world. Thus, the debate between the Western traditionalists and the multiculturalists fits well within the tradition of a pluralistic democratic society. Its final result will most likely be not exactly what either side wants, but a synthesized and compromised perspective that will provide a new vision for the nation as we enter the 21st century. □

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Afrocentric Curriculum

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By "centering" their students of color, teachers can reduce feelings of dislocation engendered by our society's predominantly "white self-esteem curriculums."

MOLEFI KETE ASANTE

Recently I spoke about Afrocentric teaching at a gathering of thousands of teachers in a large urban district. After my speech, I was pleased that two teachers wanted to share their classroom experiences with the audience.

After a trip to Africa, one teacher said, he returned to his classroom of mostly African-American students and began identifying them with various ethnic groups, "You look like a Fulani boy I saw in Northern Nigeria," he commented to a young man. "You're definitely Ibo," he said to a female student. "Yes, I have seen that face in the Ibo region." Turning to another student, he said, "I see Mandinka features in your face." Soon, all the children were clamoring for identification: "Me, who do I look like?" "Tell me my ethnic group," each one asked the teacher.

The other teacher remarked that she asks her students to write about their family's genealogy. The best way to approach the subject of identity and connectiveness, she suggested, is to begin with the family, because students have both personal and collective identities.

I applauded both teachers for doing precisely what all teachers should do: place children, or center them, within the context of familiar cultural and social references from their own historical settings.

The Breakthrough

The discovery of the centric idea was a major breakthrough in my educational

conceptualization. It allowed me to explain what happens to white children who attend American schools, what happens to Asian children who are rooted in Asian culture and attend schools in their countries, what happens to children of the African continent who are grounded in their own culture and attend their own schools.

In my 17 journeys to Africa during the past 20 years, I have visited schools and colleges in all parts of the continent and been impressed with the eagerness of the children to learn. Back home in Philadelphia, I wanted to explore why children in Africa seemed more motivated than African-American children here. Why did Africans on the continent learn four and five languages, when in some schools African-American children were often not encouraged to take even one foreign language? To say the least, I have been disturbed by the lack of direction and confidence that plague many African-American children. I believe it is because they are not culturally centered and empowered in their classrooms.

Empowering Children Through Their Culture

One of the principal aspects of empowerment is respect. Students are empowered when information is presented in such a way that they can walk out of the classroom feeling that they are a part of the information.

The times I am able to relate a class topic to the background of a Native American, Chinese, Hispanic, or African child in a multicultural classroom make me very pleased, because I see the centering immediately register in the child's countenance. Self-perception and self-acceptance are the principle tools for communicating and

receiving communication. And teaching is preeminently a communicating profession.

Most teachers do not have to think about using the white child's culture to empower the white child. The white child's language is the language of the classroom. Information that is being conveyed is "white" cultural information in most cases; indeed, the curriculum in most schools is a "white self-esteem curriculum."

Teachers are empowered if they walk into class and there is an air of credibility. How do teachers empower themselves in a classroom with children of African-American or other heritages? They must use the same tools used to empower white children.

When I enter a classroom of white college students and demonstrate in the course of my lecture that I know not only the words of Ogotommeli, Seti, and Ptahhotep but also Shakespeare, Homer, and Stephen J. Gould, I am usually empowered as a teacher with my white students. They understand that I have no problem centering them within their cultural framework. The reason they understand it is simple: this is the language of the dominant culture.

The fact that an African-American or an Hispanic person—in order to master the white cultural information—has had to experience the death of his or her own culture does not register with most teachers. The true "centric" curriculum seeks for the African, Asian, and Hispanic child the same kind of experience that is provided for the white child.

Centering the African-American Child

The centric idea gave me some idea of what happened to African-American children whose culture has been

ravaged by racism, discrimination, harassment, and the Great Enslavement. These children, with cultural handicaps, are forced to compete with students whose ancestors have not suffered such devastation.

What centers the African-American child? I began working with this question many years ago when I observed what happened to the African-American child in the large school systems of northern urban communities. Being brought up in Valdosta, Georgia, during the era of segregation, I had been nourished and nurtured by teachers who had mastered the nuances and idiosyncrasies of my culture. This is something that teachers often seem unable to do in many urban schools.

Of course, segregation was legally and morally wrong, but something was given to black children in those schools that was just as important in some senses as the new books, better educated teachers, and improved buildings of this era. The children were centered in cultural ways that made learning interesting and intimate.

African-American children who have never heard the Spirituals; never heard the names of African ethnic groups; never read Paul Laurence Dunbar, Langston Hughes, and Phillis Wheatley nor the stories of High John de Conqueror, Anansi, and the Signifying Monkey are severely injured in the most fragile parts of their psyches. Lacking reinforcement in their own historical experiences, they become psychologically crippled, hobbling along in the margins of the European experiences of most of the curriculum.

While I am not nostalgic for the era of segregated schools, we should remember what was best in those schools and use that knowledge to assist in centering African-American children. Through observations, inquiry, and discussions, I've found

that children who are centered in their own cultural information are better students, more disciplined, and have greater motivation for schoolwork.

A neighbor of mine often speaks to elementary classes in one of the most economically devastated communities in Philadelphia. He tells the young children, "You're going to be somebody." Later, the children are often heard saying to their peers, "I am going to be somebody."

It sounds so ridiculously corny to say this, but many of these children have never been touched at their psychological centers, never been reached in their cultural homes. They see school as a foreign place because schools do foreign things. Of course, many students master the "alien" cultural information, but others have great difficulty getting beyond the margin in which they have been placed.

A Dislocated Culture

When it comes to facing the reality of social and cultural dislocation, teachers are on the front lines. They are among the first in the society to see the devastation that has occurred to the African-American child's spirit. If they've been teaching for more than 20 years, they have seen more and more students who seem to have been dislocated culturally, socially, and psychologically.

I contend that the movement of Africans from the continent of Africa was the first massive dislocation. The African person was physically separated from place, from culture, and from traditions. In the Americas, the African person was punished for remembering Africa. Drums were outlawed in most of the colonies soon after the arrival of large numbers of Africans. And since the drum was an instrument intimate to the cultural



At Hatch Middle School, Molefi Kete Asante, students, and a teacher celebrate Cultural Awareness Day.

transmission of values and traditions, its disappearance was one of the great losses in the African-American psyche. Physical movement became in reality a precursor to a more damaging dislocation and decentering.

Numerous educational, social, religious, and political structures and institutions have tried to minimize the dislocation. But the despair has intensified since the '60s, because of questions of equity and lack of economic opportunities. Schools are affected inasmuch as their students are filled with the emptiness of their own self-dislocation.

Indeed, schools have often contributed to the dilemma by encouraging African-American children to concentrate on mastering only information about the majority culture. These children may learn, but, without cultural grounding, the learning will have destroyed their sense of place. Increasing numbers of children abandon, in their minds, their own cultures in order to become like others culturally, hoping this will bring them closer to the white norms.

Schools also reinforce feelings of limited self-worth and cultural dislocation by ignoring the historical contributions of African Americans or devaluing their culture. The teacher who teaches American literature and does not refer to one African-American writer is doing a disservice to students of all cultural backgrounds. Equally so, the teacher who teaches music and does not mention one composition by an African American is de-centering the African-American child and misedu-

cating the rest of the children.

Certainly some schools and teachers do better than others. And, in some cases, the child will get a sense of the importance of African and African-American contributions to human knowledge. But, for the most part, the African-American child fails to find a sense of identification with the information being presented.

The rise of cultural manifestations in the clothing, concepts, and motifs of African Americans is a direct result of the Afrocentric movement. Growing from a sense of the necessity for relocation, the reawakening within the African-American community portends positive developments on the educational level.

Achieving Success Through Congruence

The role of the teacher is to make the student's world and the classroom congruent. Language, examples, and concepts must be relevant. As all teachers know, this is a risky maneuver because relating classroom experience to outside experience depends to a large degree on the teacher's ability to know the student's cultural location as well as the subject. One does not have to constantly maintain congruence to be successful, however; one needs only to have an openness to the possibility that the student who is not of European ancestry may need to be centered in a particular way. Such centering techniques as examples from history, from books, from real life situations may also be helpful to other students.

Of course, the choice of examples is as important as knowing that you should have some centering devices. I once knew a white teacher in California who thought that he was being aware of his Mexican-American students by referring to an incident with "wetbacks"

along the Texas-Mexico border. He thought the students would understand that he was trying to bring them into his discussion on the politics of the third world. When the students complained to him and the principal, the teacher was shocked and still could not see his mistake.

Therefore, teachers must read information from the cultures of their students. Should teachers have Cambodian students, then they must know something about Cambodians. Should teachers teach African-American students, then they must read information from African-American studies. This means that teachers must examine their lessons to see that they do not contain pejoratives about African Americans or other ethnic groups. Otherwise, they will not be empowered with the class.

Ideally, an Afrocentric program should be infused throughout the class period, not merely tagged on or added as a once-a-month feature. Resources for teaching with an Afrocentric approach are available from two major sources: Africa World Press of Trenton, New Jersey, and the GRIO publishing company of Philadelphia. Materials include books for all grades, informational packets, Afrocentric Kits, bibliographies, and sample lessons plans.¹

Toward Multicultural Classrooms

What do the principles of an Afrocentric approach look like in the classroom? In the Hatch Middle School in Camden, New Jersey, Principal Jan Gillespie and her teachers have organized the Molefi Asante Multicultural Academy. Utilizing the resources of the students' families, the academy's emphasis is on centering the children, treating each person's heritage with respect, and studying to learn about

each other as a way to knowledge about self and the world.

Beyond raising the level of self-confidence among its students, the academy has become a training ground for teachers interested in building respect for cultural diversity as a way to empower teachers. Students often do what they see their teachers doing and, consequently, as the best teachers soar like eagles, their students soar with them.

Our society is a composite of many ethnic and racial groups, and all students should be able to converse about the cultural diversity of the nation. Thus, both content and process are important in an Afrocentric approach to teaching. By combining the

best elements of the centering process reminiscent of the segregation era with the best of today's more sophisticated techniques and equipment, we might find a new synthesis in our ability to teach children. □

¹For information on staff development, contact Don McNeely at the National Afrocentric Institute, Temple University. The institute prepares educational trainers to conduct inservice training on Afrocentric curriculum.

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The Forms of Bias in Curricular Materials and the Classroom

Most educators would agree that the major areas of influence on the academic achievement of students are the curriculum content and materials, the learning environment and the types of expectations, interactions and behaviors to which students are subjected. Six of the prevalent forms of bias in curriculum materials*, environment, and interactions in the classroom** are as follows:

Invisibility:

Certain groups have been underrepresented in curricular materials. The significant omission of women and minority groups has become so great as to imply that these groups are of less value, importance, and significance in our society. Females have formed a quiet background to the active role of males in the classroom. Teachers interact far more frequently with males: rewarding them for their academic work, punishing them, talking to them, questioning them, and years later, remembering them, far more often than females. Invisibility has been underscored by discussion topics, bulletin boards and displays which frequently have omitted women and minority groups entirely.

Stereotyping:

By assigning traditional and rigid roles or attributes to a group, instructional materials stereotype and limit the abilities and potential of the group. Stereotyping denies students a knowledge of the diversity, complexity, and variation of any group of individuals. Students who see themselves portrayed only in stereotypic ways may internalize these stereotypes and fail to develop their own unique abilities, interests, and full potential. Often teachers have assumed that the male half of the species share one set of these characteristics. These stereotyped expectations ignore individual difference, affect the teacher's behavior and serve to limit the full development of male and female students. Teachers often reward males for active, assertive, curious behavior, while rewarding females for appreciative, dependable and considerate behavior. When these stereotyped teacher expectations are reinforced by stereotyped models, pictures and other displays, students receive more messages of "appropriate" behavior: and many students learn to limit their careers and capabilities in order to fit these stereotyped roles.

* Developed/Adapted by D. Grayson from Sex Equity Handbook for Schools, D. Sadker & M. Sadker.

** Compiled from materials prepared by S. McCune & M. Matthews

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Grayson, D.A. and M.D. Martin, Gender Expectations and Student Achievement Teacher's Handbook. GrayMill, 8450 Hickman Road #29, Des Moines, Iowa, 50325.

Imbalance/Selectivity:

Textbooks have perpetuated bias by presenting only one interpretation of an issue, situation or group of people. This imbalanced account restricts the knowledge of students regarding the varied perspectives that may apply to a particular situation. Through selective presentation of materials, textbooks have distorted reality and ignored complex and differing view points. As a result, millions of students have been given limited perspectives concerning the contributions, struggles, and participation of women and minorities in our society. The educational system has reflected an imbalance in compensatory education programs. Special education programs have alleviated learning problems which tend to affect males while generally ignoring those which hamper females. Therefore, although there are special education programs for reading and emotional learning problems, there are few special programs in spatial relations and mathematics. Compensatory education programs have reflected a bias in the selection of the type of learning problems to be recognized and remedied, and this imbalance has worked to the disadvantage of females and minority males.

Unreality:

Textbooks have frequently presented an unrealistic portrayal of our history and our contemporary life experience. Controversial topics have been glossed over and discussions of discrimination and prejudice have been avoided. Unrealistic coverage denies students the information they need to recognize, understand and perhaps some day conquer the problems that plague our society. In spite of the many sources of bias in classroom interaction, most teachers and teacher educators are unaware of their own roles in promoting educational inequality. In order to overcome this unreality of bias, educators need to be aware of their own patterns as they provide response opportunities, offer feedback and interact on an informal level with personal regard for others.

Fragmentation/Isolation:

By separating issues related to minorities and women from the main body of the text, instructional materials have implied that these issues are less important than and not a part of the cultural mainstream. By arbitrarily separating males and females in classroom procedures such as lining up, the formation of work groups, and the organization of recreational activities, teachers promote fragmentation and isolation of the sexes and diverse ethnic groups. Purposeless separation serves as a divisive influence and distracts from the goal of equality. When represented in the physical environment of the classroom, on bulletin boards, and

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in other displays, the role and contributions of women and minority males have been presented separately and secondly, as though their roles are only a corollary to the mainstream of the human experience.

Linguistic Bias:

Curricular materials reflect the discriminatory nature of our language. Masculine terms and pronouns, ranging from our "forefathers" to the generic "he," have denied the participation of women in our society. Further, occupations such as mailman are given masculine labels that deny the legitimacy of women working in these fields. Imbalance of word order and lack of parallel terms that refer to females and males are also forms of linguistic bias. The same forms of language bias which emerge in instructional materials may also emerge in the language of the classroom. Sex-biased words such as "mankind" and "salesman", and the constant reliance on the male pronoun "he" to refer to both males and females, are examples of sexist language patterns which belittle the role and importance of females. As in the other cases of bias, the physical displays in the room may also reflect limited messages, in this case, biased language.

Additional forms of linguistic bias include negative attitudes toward people for whom English is not the dominant language and the assumptions linking dialects and geographical locations with intelligence. The insistence that we live in an English only, monolingual society may be the result of a lack of tolerance and understanding. This form of linguistic bias can have major economic, political and social ramifications in a global community.

A "quick check" is provided to permit a cursory self-assessment and consideration of specific areas for improvement. More detailed resources, assessment materials and suggested inservice strategies are available. Educators are encouraged to assess their areas of responsibility, review materials for content and form, evaluate their environment and become aware of their interaction patterns with others. As you plan your staff and curriculum development strategies, GrayMill is a source of assistance and would welcome your requests for service.

For further information, resources and assistance, please contact:

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"Quick Check"

Check Below

Always Often Some Never N/A

Expectations. I have the same expectations of achievement and behavior for males as for females.

Duties. I assign females and males to duties and responsibilities on the basis of ability rather than gender.

Language. I use non-biased language; for example, I do not refer to all doctors or lawyers as "he", or all nurses or secretaries as "she".

Attitude. I take the idea of equality seriously; for example, I do not put down males or females or joke about their abilities, roles or ethnic backgrounds.

Environment. All bulletin boards and visual materials are non-sexist and non-racist, showing men and women in a variety of roles which reflect the many interests of females and males from diverse cultures.

Curriculum. I insure that school curriculum is non-biased; for example, I plan for a curriculum that:

- a. addresses the needs and interests of both females and males;
- b. recognizes the contributions of both sexes and diverse cultures;
- c. provides for the equal treatment of both sexes in all subject areas; and
- d. helps males and females explore the wide range of roles and career options available to them.

Mark the continuum:

 basically
 fair

 need some
 improvement

 need
 improvement

 need much
 improvement

Consider your rating. List on the back of this page something specific you could do to help achieve equity in your area(s) of responsibility.

*Items adapted from the Tredyfrin/Easttown Model Programs surveys developed by I.I. Newcombe.

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BEHAVIORS OF THE NON-BIASED EDUCATOR

(RACE-ETHNICITY)

ATTITUDE	Takes the idea of equality seriously; for example does not put down racial/ethnic minorities or joke about their abilities, roles, characteristics, etc.
LANGUAGE	Uses non-racist language; for example, does not refer to Blacks, Hispanics, American Indians, Asians Americans , etc. in stereotypical manner.
GENERALIZATIONS	Avoids generalizations that refer to ethnicity; for example, "you are on Color People (CP) time" or "Hispanics always wait to do things 'mañana'"
FACTS	Uses accurate factual knowledge about the current economic and legal status of minorities (men and women.).
COMPARISONS	Avoids comparisons of teachers or students based on race/ethnicity; for example, would not say "Blacks are more difficult to discipline than Asians," or "Asians are more motivated than American Indians."
VALUES	Reinforces the expression of values from teachers and students so that all students regardless of race/ethnicity and gender can express their values, etc..
MODELS BEHAVIORS	Acts as a model of non-racist behavior by valuing cultural pluralism and acknowledging the contributions of minorities in all curriculum content areas.
CAREERS	Publicly acknowledges the appropriateness of a wide range of career choices, interests, and roles for all racial/ethnic minorities.
STUDENT ACTIVITIES	Recommends all school activities to all students; does not expect minority students to have separate interests from European-Americans.
RECOGNITION OF ACHIEVEMENT	Gives equal attention to the academic and extra-curricular achievements of all students; for example, recognizes the academic and athletic achievements of students from all racial/ethnic groups and of both genders.
ACADEMIC EXPECTATIONS	Has the same expectations for academic achievement for all minority students as for European Americans; for example, does not expect only European Americans to excel in verbal skills and Asian Americans in science and mathematics.
NON-RACIST STUDENT BEHAVIOR	Requires students of all ethnic/racial backgrounds to treat each other as equals; for example, does not allow racist remarks by students to go unchallenged.
BEHAVIORAL EXPECTATIONS	Expects the same behavior from all students and enforces the standards for discipline without regard to race/ethnicity or sex; for example, does not treat Black or Hispanic males who are caught fighting differently than European American female would be treated .
STUDENT DUTIES	Assigns all students to school duties and responsibilities on the basis of ability rather than race/ethnicity/gender; for example, students from all ethnic groups and of both sexes should help in the office, deliver messages, or carry equipment and supplies.

PARENT INVOLVEMENT: STRATEGIES AND RESOURCES

EQUITY COALITION

For Race, Gender, and National Origin

Parents and Schools: Partners for Equity

Percy Bates, Ph.D., Director

PARENTS can be a valuable educational resource to the schools. However, this resource is rarely used; and when it is used, it is often used improperly. Schools want parents to participate in schools in non-academic areas, as room mothers (and fathers) or as chaperones on field trips, etc. Schools

think parents should provide helping hands but should stay out of the academic arenas. After all, parents are not likely to be objective about the intellectual and academic potential of their children. Schools often view parents as a necessary evil but rarely as an integral part of the educational team.

Parents, on the other hand, too often accept the roles prescribed to them by the schools and view teachers as the only persons qualified to impart school-type knowledge to their children. As a result of these perceptions, parents may see schools as entirely out of



Courtesy Education Commission of the States, Denver, CO

their realm of expertise.

There is a role for parents in the schools and in the educational process of their children, however. No one spends more time with school-aged students than their parents. They know the most about their children and what they can and cannot do.

While parents are often viewed by the schools as people who see their children through rose-colored glasses, parents often see what is really there that is not being perceived either by the children themselves or by the school. Parents who are poor or are members of a minority group are sometimes thought of as being un-caring and un-interested in their children. We know that this is not true. These parents have the same hopes and dreams for their children as everyone else. Their frustration comes from not being able to find ways of assisting their children and from being discouraged by

Continued on page 2

Parents and Schools

Continued from page 1

the schools when they try to do so. The truth of the matter is that they simply don't know what to do.

Education requires a team effort between the home and the school. Together, parents and schools can help each child to reach his or her potential. Without close cooperation among those involved in a child's education, a struggle ensues—one which can entrap the child and doom him or her to a school experience fraught with a lack of achievement and with frustration and despair.

We need parents who are comfortable in schools and knowledgeable about the process of schooling. We must empower parents to take their rightful place along with teachers and administrators in providing a meaningful education for their children. For without parents there can be no effective schools and no effective education for the children who need it most.

We hope that the articles in this issue of *Equity Coalition* will be of value to parents, teachers, and administrators, and will help empower them to build the necessary coalitions between home and school. ♦

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An Overview of Parent Involvement Activities

by Judith Greenbaum, Ph.D., Project Associate

PARENT involvement means, essentially, parents and schools working together for the benefit of children. Parent involvement programs can improve student achievement, improve attendance and prevent drop-outs, and create a positive school climate.

Research tells us how important parent involvement is to the achievement of our educational goals for students. In addition, parent involvement benefits parents and teachers as well as students. Parents feel good about their involvement and about themselves. They socialize with other parents. They are often motivated to continue their own education. Teachers find that their lives are easier because of parental help and support.

Almost any parent involvement activity has the potential for increasing student achievement and

activities, for a variety of reasons (e.g. poverty, lack of education, insecurity). Often, parents from other cultures are not familiar with our school system or the importance we place on such parent involvement activities as parent/teacher conferences. However, by being sensitive to these issues we can develop outreach activities that can inform, encourage, and support these parents. Here are some types of parent involvement activities to consider.

Parents as Teachers

In this activity parents provide their children with educational and developmental activities in the home and enrichment activities in the community. This may include teaching the child a special skill, supervising homework, or taking the child to the library. In our increasingly complex world some parents need help in developing relevant learning experiences for their children.

Parent/Teacher Conferences

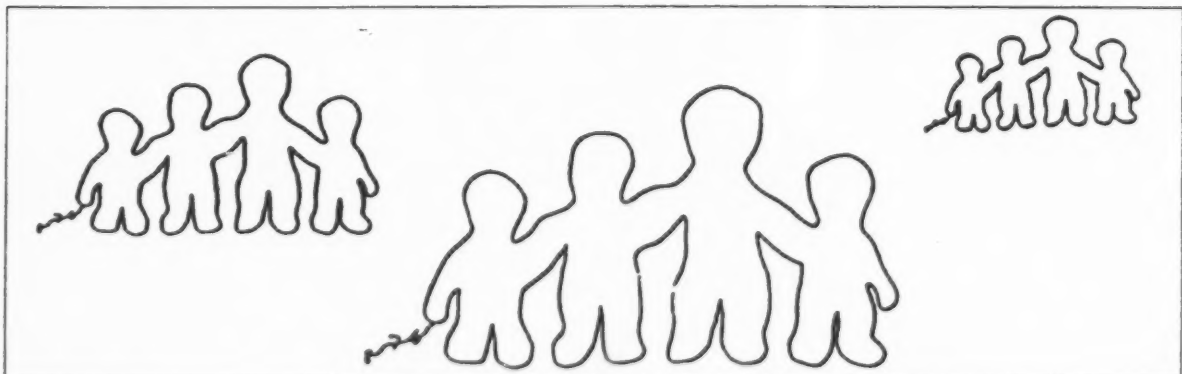
This activity involves parents and teachers meeting at regular intervals to jointly assess the child's needs and strengths, plan the child's educational program, and monitor the child's progress. Close to one third of parents do not participate in this activity, and many more participate only passively. Parent perceptions of the high status and education of teachers in relation to their own can interfere with active parent participation in parent teacher conferences.

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... a variety of activities to appeal to as many different parents as possible.

positively affecting school climate. Just having a few parents in the school on a daily basis has been shown to improve school safety.

We must remember that many parents do not feel comfortable participating in parent involvement



Courtesy EQU/ALS, University of California-Berkeley

Parent Involvement in American Education: A National Origin Perspective

by Norma Barquet, Associate Director for National Origin

ASIDE from the issues of school restructuring and children at risk, one of the most discussed topics in educational circles today is that of parent involvement. Although these topics are not always seen as being related, the increased interest in parent involvement is directly related to the demand for changes in the environment and structure of American schools to accommodate the needs of minority and majority student populations. As the students in our classrooms become more diverse in terms of their cultures, languages, living styles, and socioeconomic status, teachers and administrators are increasingly eager to find more effective ways to work with students and their parents in order to combat the low achievement and high dropout rates that plague our schools today.

Bilingual education, special education, and early childhood education have made great contributions to parent involvement. These programs have demonstrated that parent involvement programs, when effectively planned and implemented, can bring about partnerships between schools and parents to provide the best educational experiences for children, particularly those who are culturally and linguistically different and those who are economically disadvantaged. Researchers have also established the positive relationship between parent involvement and the success of students in school (Tizard, Schofield, and Hewison, 1982).

Schools that are successful in involving parents and in teaching language minority children: (1) are genuinely committed to teach all children including those who are linguistically and culturally different and those who are economically disadvantaged, (2) incorporate the students' languages and cultures into the total school program, (3) actively involve their families and the communities to which they belong in the educational process, and (4) are firmly determined to be advocates for these children and their families.

Successful parent involvement programs for culturally and linguistically different families lead to success for educating national origin student populations. Jim Cummins (1986, p. 33) suggests that it is precisely the "interactions or power relations" between the students and teachers, families and the school, and the communities to which they belong and the larger society that are good

predictors of the failure or success of schools in educating these students. John Ogbu (1986) also supports this suggestion from a more international perspective.

Culturally and linguistically different children often have the pressure to function in two distinct cultures — the culture of the home and the culture of the school. They are also torn between the demands of the school to become proficient in English and the demands of the home to continue to be functional in the home language. Schools that take into consideration the needs of students and their families in designing educational and parent involvement programs can play a significant role in minimizing the cultural and linguistic gaps that often tear these parents and their children apart. At the same time, such programs enhance the educational outcomes for these children.

Working collaboratively with parents is one successful strategy to bring about a multicultural educational environment and better outcomes for culturally and linguistically different children. The relationship between the quality of educational programs and the level of congruency between the school and the home cultures has been well established in the literature (Wong-Fillmore, 1983). Schools that value and respect the language and culture of the home and that use it as an integral part of the process and content of the educational program create a real sense of belonging within the school for the children, their parents, the extended families, and communities in general.

Parent involvement becomes more relevant to language minority populations when it is inter-generational and includes extended families and the communities to which the children belong. In their case study of the successful Lauderbach Community School in California, Carter and Chatfield write, "Senior citizens come and go from classrooms where they share their skills and expertise as tutors and teachers' assistants . . . All the comings and goings are a part of the ongoing community/school process at Lauderbach . . . a process that is not a program apart from others but one that weaves in and out of all other programs at the school" (pp. 214-15). The contributions that extended families and other community members can make to the schools are numerous and should be utilized to enrich the school curriculum and

programs. James Comer (1986) found this same result in his intensive work with New Haven elementary schools.

Successful parent involvement programs offer services such as translation, babysitting, transportation, and social services referrals to facilitate the attendance of parents at school related functions and activities. Teachers who do not speak the home language try to find ways to communicate with parents in that language by using trained translators who also understand the culture of the family. Pot-luck dinners and other social events create a feeling of friendship, sharing, and security and help family members make friends and build networks. In Lauderbach Community School "The school itself has become a focus in terms of attempting to consolidate support services, provide recreational and cultural activities, and develop a sense of community in the children, parents, staff and community it serves" (Carter and Chatfield, p. 215).

As we design parent involvement programs we must keep in mind that, in addition to their ethnolinguistic differences, national origin groups such as the American Indians, Hispanics, Hmong, and Laotians often share the culture of poverty with many other low socioeconomic groups in this country. The hardships of immigration, socio-economic needs, and the cultural values and life styles of their families, impose on these children family responsibilities usually associated with the roles of parents. They often serve as interpreters for parents and other

family members, and some are expected to work full time to help support the family or are kept from school to care for younger siblings.

The characteristics of these families, such as the roles (gender related, position in the family, extended family) of the different members and their specific abilities, skills, and interest in becoming involved with the schools should be explored and taken into consideration when developing programs and activities. For schools to work effectively with these students and their parents, they must appreciate and be sensitive to the unique characteristics and conditions of these families.

The staff of schools with successful parent involvement programs do not judge the parents' attitudes and behaviors or their level of involvement in the schools. Instead they assume that most parents want the best for their children and that the way in which they become involved in their children's education is usually determined by their home culture, life style, and other socioeconomic conditions. In other words, the care and concern of parents of linguistically and culturally different students for their children, particularly those who are economically disadvantaged, is not measured by the level of perceived interest or type of involvement of their parents in the educational process.

Parents of language minority students do have high aspirations for their children (Wong-Fillmore, 1983). They are often involved in their children's education in more traditional ways such as reading at home, telling stories, and encouraging them to do homework. We must try to understand the apparent reluctance of some parents to participate more directly in school related activities. Based on the high status enjoyed by teachers in other countries, for instance, some families of immigrant children have a great trust and respect for educators and do not deem it necessary or even appropriate to share in the decision-making processes that affect their children's education. Some are intimidated by the bureaucratic nature of American schools and others, such as the American Indians, African Americans, and Hispanics, have felt excluded from participating in the past and therefore are skeptical about becoming involved.

Creative planning, coordination, and implementation of a parent involvement program for national origin parents is critical to its success. Equally, if not more, significant is its outreach component. The communication skills and commitment of the person who serves as liaison between parent groups and the school is crucial. This person initially represents the school and establishes a consistent and trusting relationship between



Cedric Peabody "storyteller", photo by Gene Berenson, M.D.

the school and the families. Once this trust has been established, it must be nurtured and developed by all of the members of the school community as they interact with the children and their families.

One of the most important concepts that must be remembered in working with culturally and linguistically different families and economically disadvantaged groups is their vulnerability when confronted with bureaucratic systems which they don't understand and which don't value their human diversity. Educational bureaucracies reflect the power relations between dominant and dominated groups of the larger society. As Cummins concludes, "In order to reverse the pattern of widespread minority group educational failure, educators and policy makers . . . must redefine their roles within the classroom, the community, and the broader society so that these role definitions result in interactions that empower rather than disable students" (Cummins, p. 33).

Our goal as educators and equity advocates is to help redefine those roles, to help schools remove those barriers to meaningful and equitable participation for linguistically and culturally different and economically disadvantaged children, youth, and their families in order

to ensure that they can claim one of the most fundamental rights of the citizens of a democratic society — the right to a good education.

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Parent Involvement In Gender Equity

by Tasha Lebow, Field Services Specialist

GONE are the days when a school principal could gauge the level of parental involvement by the dozens of cookies that arrived for a bake sale. Today's notion of "parent" has evolved to reflect the diverse roles both women and men now hold within community and family. Concepts of parent involvement have expanded to include the full spectrum of school life from participating on policy-making boards to fulfilling important fundraising functions, including bake sales.

Gender equity efforts have helped transform contemporary definitions of parent and family. Women have moved into more diverse positions in the paid labor force, increasing the competition for the time all parents have to contribute to school involvement. This change has also contributed an incentive to get fathers and other care-givers involved in school life. We have redefined parental roles to recognize a myriad of contemporary family organizations, including, for example, single parent

families, children living with grandparents or relatives other than parents, and blended families that may involve dual sets of parents and step-parents.

The changes in the family and parental roles can be seen not only in the logistics of school-family interactions (as in the scheduling of meetings, modification of father-son or mother-daughter events to parent-child events, etc.) but also in the curriculum itself. Traditionally stereotyped images of family (Dad-goes-to-work/aproned-Mom-stays-at-home) have been replaced by more accurate images of family roles and life style choices. From the pages of basal readers, to expanded role models in career counseling, to student participation in 'non-traditional' programs and extracurricular activities, we find recognition of and expectation for the involvement of both men and women in the full spectrum of career and life style choices now available.

Efforts to expand the role and career expectations of students quickly revealed the fundamental influence of parents in reinforcing and shaping their children's attitudes. Most successful efforts to promote non-traditional participation in courses and skill-building programs (especially advanced math, science, and vocational programs) inform parents and enlist their support in expanding students' attitudes and behaviors.

In 1976 Congress enacted Title IX, which included the first federal mandate for equal educational opportunity for pregnant and parenting teens. Many effective programs for pregnant teens and teen parents have assisted them in continuing their education in school, and in expanding their options and support systems to help them avoid the cycle of poverty that traditionally followed early pregnancy. We now also recognize the critical importance of involving fathers in teenage pregnancy programs and in parenting training.

Much of the progress in the gender equity arena was achieved by organizing parents with community action strategies. With the passage of Title IX, early gender advocates such as the National Organization for Women mobilized effective coalitions to inform parents concerned about gender equity in education. In several states NOW's Project for Equal Educational Rights (PEER) activated coalitions of groups such as the American Association of University Women, PTO's, the Women's Political Caucus, the League of Women Voters, the Young Women's Christian Association, and the American Civil Liberties Union about Title IX. Volunteer parents were trained to monitor school programs for discrimination, to lobby policy makers for involvement in the change process, and to redesign schools with improved levels of equity. Some committed school districts have institutionalized parent monitoring by establishing ongoing parent-staff committees for educational equity.

The southern states provided one of the best examples of effective parent mobilization and coalition-building for gender equity causes. There coalitions even transcended state boundaries and the persistent barrier between race and sex equity. In 1975 the American Friends Service Committee's Southeastern Public Education Program (SEPEP) organized a parent monitoring program that involved parents in 21 school districts in Alabama, Arkansas, Louisiana, Georgia, Mississippi, and South Carolina. Realizing that, in tandem, race and sex discrimination supported the widespread southern system of sex- and race-segregated schools, SEPEP activated teams of parent advocates who had been involved in civil rights work related to education. They trained scores of parent

volunteers in anti-sex discrimination law and data collection techniques. The volunteers embarked on an ambitious monitoring and documentation program. They produced a 145-page report for HEW's Office of Civil Rights documenting the effects of sex discrimination in every area of school life and containing sophisticated data analysis. This report provided irrefutable evidence supporting OCR remediation efforts and court action and provided crucial publicity about the critical issues. Focused pressure on school administrators to respond to persistent community demands for action is a factor that OCR officials admit is the key to enforcement.

Several states organized similar networks of parent volunteers to undertake school monitoring projects, sometimes using additional strategies. The Michigan PEER's parent advocate and monitoring initiative in-

Efforts to expand the role and career expectations of students quickly revealed the fundamental influence of parents in reinforcing and shaping their children's attitudes.

cluded a strategy to educate and inform the media and non-educational community leaders. It recognized that gender issues were often trivialized in the media when political action focused on an individual case of bias. For example, one girl's desire to compete on a traditionally all-boy team might be misrepresented by focusing on her skills or by defining "appropriate behavior." This side-stepped the underlying issues of equal access to programs and of escaping the limitations of traditional stereotypes. The Michigan PEER media education campaign understood that causes can be won or lost by the press coverage they receive. By focusing on the media, parent advocates encouraged fair and complete coverage of the issues and helped expand the public's knowledge and support of gender equity concerns.

As the roles of parents and the organization of families evolve, schools continue to revise the content and process of parent involvement. The full spectrum of school support—from fundraising, to reinforcement of instructional efforts, to help in decision-making, advocacy and community action—benefits from this expanded partnership between parents and schools. What drives this relationship is unchanging: the common interest of parents and schools in what is best for children. ♦

African American Parents . . . Seeing Them as Colleagues, Neighbors and Friends?

by Bob Croninger, Associate Director for Race Equity

WE have long known that parent involvement can play an important part in a child's education. That is why teachers and policymakers often refer to parents as the "first" teachers. But we are only now beginning to understand just how important parent involvement can be. Many studies suggest that it can help individual students do better in school, and it can be a powerful catalyst for school improvement, especially in those schools that enroll large numbers of children from low-income and minority-group homes. Parents, in other words, are not simply the "first" teachers; they are also invaluable colleagues in educating children. How well teachers work with parents, therefore, may be as important to a school's success as how well teachers work with each other.

Although most school people agree that it is important to involve parents, far fewer actually do so successfully. One reason for this failure is that we have tended to concentrate our efforts on changing families in some way rather than on building collaborative relationships with families. This, I think, is especially true of how many teachers and policymakers have tried to involve African-American parents in our schools. Many strategies are aimed at addressing a wide range of problems or difficulties that African-American students supposedly face in the home. The stated goals of these strategies are to "improve" childrearing practices, "enrich" the home environment, address cultural "deficiencies," or "compensate" for the effects of past experiences with the schools. These strategies, however, do little to foster a sense of trust or confidence between parents and teachers (Ogbu, 1986).

An overemphasis on changing families has also led to the misconception that African-American parents don't really care about what or how well their children do in school, a belief that is far from the truth but one which is prevalent among teachers and policymakers. African Americans, of course, are a diverse population, and any generalizations about them should be made with some caution. Nonetheless, it seems clear that African Americans have always been passionately concerned about the education of their children. As slaves, many fought and some died to teach their children how to read. More recently African Americans have fought in their communities and the courts to assure that their children

will be given a fair chance to succeed in school and in life.

A national survey that was conducted in 1982 underscores the importance that African Americans attribute to public education. In that survey African Americans were asked whether or not the federal government should spend more or less money on a variety of public concerns, including education, improving the cities, health, the environment, crime control, drug control, welfare, improving race relations, defense, and space exploration. Seventy-eight percent (78%) of the African Americans surveyed said that more money should be spent on education by the federal government. Only "health," "crime control" and "improving race relations" equalled or exceeded "education" as a priority for the African Americans who were surveyed (Jaynes and Williams, 1989, p. 213).

What is most tragic, however, is that teachers and policymakers have failed to tap this interest and use it as a resource for improving the schools that African-American children attend. Dr. James Comer (1986) has described just how powerful a resource African-American parents can be when they are treated as colleagues, including those parents whom we have traditionally seen as being the least resourceful and involved. In 1969 Dr. Comer and his colleagues helped to launch a school improvement plan in one of the elementary schools in New Haven, Connecticut. The school was ranked 32nd out of 33 schools on standardized achievement tests, and students were a year-and-a-half behind in reading and math by the time they reached the fourth grade. Today, the school is ranked third in academic achievement, and students, on the average, are achieving seven months ahead of their grade level.

Why the change? Dr. Comer notes that there has been no significant shift in the socioeconomic or ethnic make-up of the students in the school. Most still come from low-income homes headed by African-American or Hispanic parents. But what has changed dramatically is the amount and quality of parent involvement in the school. Parents work in the classrooms with teachers during the week. They help teachers plan and implement the school's social calendar, and they develop workshops for other parents and themselves about how to help their



Illustration by Bev Magennis, from *Martin's Father*, courtesy Lollipop Power, Inc., Carboro, NC

children do well in the school's social and academic programs. They also serve with teachers and the principal on the school's management team, which develops and implements the school's overall operational plan, and they routinely attend school functions and activities, often bringing along friends and relatives to show their support for the school's students and staff.

Dr. Comer does not argue that the change in parent involvement is the only reason for the school's dramatic improvement, but he does believe that it was an important one. All of these changes, he argues, helped to create a desirable climate for teaching and learning. They restored trust, communicated confidence, established mutual respect, and developed a cooperative understanding between the home and the school, one in which parents and teachers saw themselves as partners. Dr. Comer and his colleagues discovered that this partnership and the success that it initiated energized both teachers and parents, giving them the enthusiasm and confidence to create a healthy context in which teaching and learning could take place.

There are subtle yet significant differences between the kind of participation described by Dr. Comer and that which is offered to many African-American parents. Seldom are African American parents seen as colleagues, as having something valuable to offer to their child's education, let alone to the success of the entire school. All too often the opportunities that are presented to them are insignificant or peripheral to the school's main goals; sometimes they even convey a message, as I argued earlier, that parents are obstacles rather than colleagues from which to derive support and encouragement. Even school districts that are adopting site management

strategies that give parents administrative authority often fail to see parents as colleagues. Instead, parents are seen as watchdogs or administrators to whom principals and teachers must somehow be held accountable.

The real difference, of course, is not quantitative but qualitative. The difference is the way in which parents and teachers interact with each other, see each other, trust each other. James Coleman (1987), in a slightly different context, has referred to this as the *social capital* from which schools, parents and children can draw to create an environment for learning. He believes that historical changes have undermined the social network, shared values, and norms that contribute to the successful socialization of children within families and schools. Parent involvement, therefore, is a way of constructing a network of adult sponsored activities that have a common set of goals, values and expectations for children. In a very real sense, it is a way of constructing a community, a community composed of teachers, principals and parents who want to help children succeed in school and take on valued adult roles.

Building a community is no simple matter, as Dr. Comer and his colleagues would be quick to point out from their experiences. Creating the climate in which dramatic improvements occurred in New Haven's schools took between seven and fifteen years of hard work. Overcoming years of disappointment, years of animosity and distrust between the schools and many families, takes time. But it can be done because most principals, teachers, and parents want to help children succeed in school, at home, and in their communities. It can be done by unleashing the power that these shared desires have to create a healthy school environment in which teaching and learning can occur. Teachers and policymakers, therefore, should strive to tap this resource for individual learning and school improvement. Doing so will require that we begin to see African-American parents as colleagues, neighbors and friends.

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Parent Involvement Programs: A Review of Selected Models

by Eleanor Linn, Associate Director for Gender Equity

A GROUP of fifteen parents are sitting in a circle. They're discussing how they talk to their children. They're trying out statements designed to enhance their child's self-esteem. Cautiously, they're examining what they say, what their parents may have said to them. They're looking at the effect that their communication style may have on their children's behavior and achievement in school.

This scene may be an educator's ideal of a model parent involvement workshop. How realistic is it? How useful is it to parents and children? Should your school be striving toward creating this ideal?

The following review of several model parent education workshops and parent involvement programs seeks to help you answer these questions. There are no absolute answers, but this information may help to empower you and the parents you serve to make wiser decisions. One other training model is described by Tasha Lebow on the pages following this article.



Courtesy Wilson's International Tutoring Systems, Brentwood, TN

Traditional Parent-Training Models

The two best known parent training models are Parent Effectiveness Training (PET) by Thomas Gordon (1970) and Systematic Training for Effective Parenting (STEP) by Don Dinkmeyer and Gary D. McKay (1982). Both consist of a series of classes in which parents are taught communication skills ("I" statements, active listening, communication of feelings, win-win conflict resolution, and statements of encouragement) to use with their children. They are also taught to help their children develop responsible decision-making skills and to emphasize consequences of irresponsible behavior. These are skills that appear to help develop self-discipline, self-confidence and achievement orientation in children.

Traditional models like PET and STEP assume that parents lack certain skills, that they want to learn them, and that their children will be more apt to succeed in school if parents possess these skills. Traditional models do not focus on how frequently parents come to school, or how much they help their children with school work.

Even though there is a Spanish language version of STEP called PECES (Padres Eficaces con Entrenamiento Sistemático), both PET and STEP appeal mostly to middle-class Anglo parents or parents who have considerable formal education.

There are several important reasons why PET and STEP, which use a cognitive/rational approach, may alienate parents of other cultural backgrounds. The written materials are at a twelfth grade reading level and may intimidate some parents. After all, the average reading level in the entire U.S. adult population is about fifth grade level.

In addition, the skills taught in PET and STEP may be in conflict with many parents' traditional beliefs about parental authority and discipline. These models show little recognition of the potential conflicts that parents may experience when they receive advice and encouragement to act in ways that are not only new but may be considered wrong in their traditional communities. These models offer no strategies for helping parents resolve these feelings of conflict. One might even question

the necessity of teaching parents these communication skills. Perhaps, instead, we should encourage educators to recognize a greater diversity of communication patterns and family values. Lastly, the once-a-week class and practice exercises to be done at home may be impractical because of family work schedules, baby-sitting, transportation constraints, and other responsibilities.

Adaptations of Traditional Models

Recognizing this criticism of the PET and STEP models, the creators of a number of other models have aimed at alleviating the problems of reading level difficulty and cultural sensitivity, while keeping the basic workshop format.

The Bowdoin Method by Ruth Bowdoin (1976) uses ten easy-to-read booklets for parents with simple cartoons that model positive mother-child communication. They are focused on mothers (not fathers) of young children (ages 2-8) and address both cognitive and emotional issues. The bilingual program in Pontiac, Michigan, has used these booklets in their parent involvement programs and is pleased with parents' response. Many Head Start and primary programs have used this model effectively.

The Lac du Flambeau (WI) Ojibwe Indian Reservation's Parenting Program Curriculum called *Nind inawemaagan Bimaadizi Wawii ye bii'ige* (The Life Circle of My Relatives) augments communication, negotiation, and decision-making skills (called risk/action) with language, history, and traditional American Indian values instruction. The course is twenty-four weeks long, uses American Indian leaders, and employs talking circle, journal keeping, storytelling, and ceremonial processes as well as direct instruction and group discussion. The introduction says it is "a cultural approach to effective parenting through instruction and practice of Ojibwe Indian culture, values, and lifestyles."

Detroit's Successful Model

The Effective Parenting Skills Program (1986) began as a culturally sensitive adaptation of the PET and STEP models, but it has moved into a more flexible and far more ambitious parent support program. Two series of eight sessions each are offered to parents of children in bilingual programs (K-12). The sessions are run in Spanish, Arabic, or English with translators for parents who speak other less-widely represented languages. Topics include sessions on self-esteem, communications, problem-solving, and discipline. There are informational sessions on child growth and development and community resources. Par-

ents also receive help in handling their own stress and in understanding their own issues of self-concept. According to program staff, the trust that builds among group participants in these more personal sharing sessions opens the way in later sessions for far franker and less authoritarian discussion of such issues as sexuality and discipline and how to deal with them with their children.

Much of the success of the Detroit program can be attributed to the psychological and cultural sensitivity of the staff. Group facilitators are skilled not only in speaking the parents' home language, but in their ability to express their belief in the strength of family relationships and in parents' desire to do what is best for their children. "I must remind myself," said Theresa Rodriguez, Parent Training Coordinator, "that it is more important to help parents to talk with each other than to get through the curriculum." A parent stated the same goal this way: "Es muy bueno reunirse con otras personas, porque asi las ideas surgen y son de gran ayuda." (It is very good to get together with others; in that way ideas come out that help us.)

Other support-building strategies help strengthen the program. Babysitting is provided free of charge through community organizations. Traditional foods are served. Sometimes parents bring food to share. "To be able to contribute is the route toward being respected," one former facilitator said, "especially for many of the women who participate." There are no stipends for attendance, but the district does pay tuition credit for the course for parents who are enrolled at a local community college.

Paraprofessionals from the community also play an important part in this model. They make outreach telephone calls and visit parents to recruit new participants. They remind participating parents of upcoming meetings. Paraprofessionals are most successful when they know the community very well and are well-respected by potential participants. Paraprofessionals advise professional staff of the best times, locations, and arrangements for meetings with specific groups. In addition, successful graduates of the program serve as parent volunteers. They help co-lead groups and assist with outreach and informal feedback. The program continually strives to be responsive to the needs of a diverse and complex community. In this way, it has moved considerably beyond the traditional communication skills model to a program that provides long-term support for parents in helping their children. It also helps educators better un-

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The Parent Involvement Checklist

by Judith L. Greenbaum, Ph.D., Project Associate

Directions: Record your YES or NO responses to the following questions. Ideally, a school-based team composed of a teacher, an administrator, and one or two parents should fill out this checklist together. As you fill out the checklist, collect sample material that illustrates the answers (e.g. a copy of the parent involvement plan, a pupil progress report form, an attendance sheet at a school function, etc.). Your school enrollment data will give you information regarding the race and national origin of your student population. Use this information to determine the representativeness of the current parent involvement program at your school and set future goals and objectives.

Parent Involvement Plan

YES NO

- ☐ ☐ 1. Is there a stated commitment to parent involvement, such as a directive, policy, or guideline?
- ☐ ☐ 2. Are there adequate resources (i.e. funding, staff) to support parent involvement activities?
- ☐ ☐ 3. Is there a parent involvement coordinator?
- ☐ ☐ 4. Is there a written plan for parent involvement?
- ☐ ☐ 5. Is there provision in the plan for staff training in all aspects of parent involvement?
- ☐ ☐ 6. Is there provision in the plan for data collection, program monitoring, and evaluation?
- ☐ ☐ 7. Did parents help develop the plan?

Outreach

YES NO

- ☐ ☐ 8. Are special efforts made to involve women and men from different racial and national origin groups in all parent activities?
- ☐ ☐ 9. Have linkages been made with community organizations and religious groups which serve the families of children enrolled in your school?
- ☐ ☐ 10. Are liaisons or interpreters available from different national origin groups to help with parent involvement activities if needed?

- ☐ ☐ 11. Is a particular effort made to involve male family members in school activities?

- ☐ ☐ 12. Do some parent involvement activities take place out in the community?

School Policy and Procedures

YES NO

- ☐ ☐ 13. Is there a parent advisory council? Are parents represented on school advisory council(s)?
- ☐ ☐ 14. Are members of the advisory council(s) representative of the school population by race, gender, and national origin?
- ☐ ☐ 15. Are parents trained to be effective council members?
- ☐ ☐ 16. Are parents involved in developing educational goals and objectives for the school?
- ☐ ☐ 17. Are parents involved in developing school procedures and rules?
- ☐ ☐ 18. Are parents involved in developing pupil progress reporting forms and procedures?

School Sponsored Parent Activities

YES NO

- ☐ ☐ 19. Are parents welcomed into the school on a daily basis as observers, volunteers, and resources?
- ☐ ☐ 20. Is a PTO/PTA active in your school?
- ☐ ☐ 21. Are parents involved in developing school sponsored parent and family activities?
- ☐ ☐ 22. Are there educational activities and training for parents which enable them to work with their own child at home?
- ☐ ☐ 23. Are there social activities for parents and families?
- ☐ ☐ 24. Are there ways for parents to help the school (e.g. fundraising, paint up/fix up, etc.)?
- ☐ ☐ 25. Are there adult education classes for the parents themselves (ESL, GED, exercise classes, etc.)?

- ☐ ☐ 26. Is there an updated file of community services and resources for parents and families (e.g. health, social services, financial aid, emergency assistance, etc.)?
- ☐ ☐ 27. Are child care arrangements made for school meetings and other parent activities if needed?
- ☐ ☐ 28. Are there parent recognition programs for service to the school?

Communicating with Parents

YES NO

- ☐ ☐ 29. Do teachers make an effort to communicate regularly and positively with parents?
- ☐ ☐ 30. Is there a regular school newsletter with information for parents?
- ☐ ☐ 31. Are parent communications written clearly and simply (at a 6 to 8 grade level) using language the family can understand?
- ☐ ☐ 32. Are school procedures and rules clearly communicated to parents at the beginning of each year or when children are enrolled?

Reporting Children's Progress to Parents

YES NO

- ☐ ☐ 33. Do teachers make an effort to say positive things about the child and emphasize the child's strengths in their progress reports to parents?
- ☐ ☐ 34. Are teacher concerns about their child's progress communicated clearly to parents?
- ☐ ☐ 35. Do parents participate in decisions affecting their child's education (e.g. classroom placement, course selection, etc.)?
- ☐ ☐ 36. Are all educational options for their child explained clearly to parents?
- ☐ ☐ 37. Are meetings arranged at the parents' request to discuss parent concerns regarding their child?
- ☐ ☐ 38. Are parent-teacher conferences scheduled at times convenient to the parents as well as the teachers?
- ☐ ☐ 39. Are transportation arrangements made for parents to attend parent-teacher conferences if needed? ♦

Scoring for the Checklist

Three separate scales were used to help you rate your organization on parent involvement.

Program Fundamentals: Count one point for each YES answer you have recorded to questions 1, 3, 4, 7, 8, 13, 16, 21, 29, 35.

7-10 points *Congratulations!* You have a well planned program in place.

4-6 points You have the elements of a good parent involvement program on which to build a comprehensive program.

0-3 points You are missing the planning needed for an effective parent involvement program. Persuade school officials to commit the resources to begin a comprehensive program.

Equity: Count one point for each YES answer you have recorded for questions 8, 9, 10, 11, 12, 14, 27, 31, 38, 39.

9-10 points *Bravo!* Equity is an important part of your parent involvement program.

4-8 points Although you have considered some equity issues when designing your program, you must do more to address race, gender and national origin concerns.

0-3 points You need to rethink the equity of your parent involvement program to attract diverse parents to school activities.

Range of Activities: Count one point for each YES answer you have recorded to questions 2, 5, 6, 15, 17, 18, 19, 20, 22, 23, 24, 25, 26, 28, 30, 32, 33, 34, 36, 37.

14-20 points *Melkam serah!* You have an excellent range of parent involvement activities. Monitor them to ensure that they continue to appeal to diverse parent interests.

8-13 points You have some good parent involvement activities in place. New activities should be developed with community input in order to bring additional groups of parents into the school.

0-7 points You need to increase the range of parent involvement activities to bring more parents into the school. Read the recommended resources and the other articles in this issue for suggested parent involvement activities. Form a parent advisory group.

Parent Involvement Programs

Continued from page 11

understand the goals, needs, and aspirations of the families of the children they teach.

PPP

Participating Parents for Progress (PPP or Triple P) by Trevor Gardner (1988) is a model that has been adopted in, among other places, Milwaukee and Kenosha, Wisconsin; in Marion County, Indiana; and in Ypsilanti, Michigan. In four three-hour training sessions, participants are exposed to more than 20 learning objectives. In addition to learning positive communication, building self-esteem and acquiring effective discipline skills, PPP participants are encouraged to believe that they can make a difference in their children's behavior and achievement. A parent survey, pledge, motto, monthly homework, and pinning ceremony all help to bolster this commitment. So does Dr. Gardner's emphatic yet warm and caring presentation style.

One session is primarily about advocating for your child, with information about how to talk to educators so they will listen. A parallel session for educators focuses on how to listen to parents. It has the goal of raising educators' belief in parents' ability to help their children do well in school. Other sessions acquaint parents with basic assessment and teaching skills in reading and mathematics. The model offers suggestions and ideas for home-based, informal learning activities for parents to use. Shared meals help encourage network building.

Many of the situations described in PPP come from the African-American experience. The model is perhaps best known in race equity circles, but it has also been used successfully with Hispanic, Appalachian and European ethnic minority parents. PPP strives to change both parents and schools so that they will communicate more effectively with each other, and so that they will be more likely to have shared goals that they can pursue together.

Borrowing from Other Models

Several other sources of parent involvement models should not be overlooked when developing a new program. **Head Start** materials are easy to read. They are multicultural and show girls and boys in non-stereotypic ways. They help parents learn how to teach their children in non-threatening ways. Many of the suggested activities come from families' daily routines and are easy for parents

to adopt. Similarly, special education projects have been teaching parents educational planning, decisionmaking, and advocacy skills for years. Another example of adaptable model materials is Geraldine Markel and Judith Greenbaum's book *Parents are to be Seen AND Heard*. It helps parents learn how to communicate assertively with educators and advocate for what is best for their child.

Family Math

Family Math developed by EQUALS at the University of California, Berkeley, (1986) is a 4-6 week class in which parents and children do mathematics together. It encourages parents' and children's confidence in themselves as learners and thus works at reducing a major barrier between families and schools working together. The hands-on activities emphasize problem-solving and encouragement for seeking alternative strategies through talking, questioning, drawing, and model building, all contribute to this program's appeal. A number of community organizations including the Urban League, Urban Coalition, Indian Education Association, and several Hispanic agencies have developed national implementation programs for Family Math. It was described in the Fall 1989 issue of *Equity Coalition*.

Family Matters

Family Matters by Moncrieff Cochran (1985) is aimed at involving parents who are labeled hard-to-reach because of poverty, low educational level, social class, and cultural barriers. It is not a workshop series. Instead, the program involves home visits by well-trained, culturally sensitive staff members and the development of parent support networks and informal support groups. It focuses on concrete skills, such as making sure that children's homework is done and on social supports, such as childcare and linkages to other agencies. It places considerable emphasis on valuing cultural differences and reaffirming that no one single communication pattern determines the development of a healthy child or family. Indirectly, it aims at family empowerment in order to help parents develop more positive parent-child communication and higher aspirations for their children. The Institute for Responsive Education in Boston has encouraged its adoption by schools and community groups nationwide.

Conclusion

Traditional parent involvement workshops are enticing to educators because they look like a practical way to help teach parents skills that relate to student success. Educators who are considering implementation of any of these

programs should ask themselves whether the selected model will indeed reach the parents they most want to involve, whether it teaches skills that these parents really need, and whether it is culturally and linguistically affirmative for parents. They should explore whether the school is willing or able to be more responsive to parents' goals and their aspirations for their children, either with or without this model program. And finally, they should decide whether the values of their school imply success only for those students whose parents are willing to conform to middle class norms, or whether families may remain proud of their class and cultural affiliations and still have children who succeed at school.

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Some of these materials may be obtained only by attending a workshop. All are protected by copyright.

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Strengthening Family Ties: Schools and Parents as Partners Against Substance Abuse

by Tasha Lebow, Field Services Specialist

THE colorful banner fluttering over the entrance of Stevenson Elementary School in San Francisco's Richmond District, announces an evening event in English, Spanish, Tagalog, and Chinese. For the second consecutive Tuesday night, many parents can be seen entering the building and making their way to the meeting room. That San Francisco is one of the most culturally-diverse cities in the world is apparent by the audience. As the meeting facilitator steps forward, the audience grows quiet. Soon, the room is filled with sounds of several languages and heavily accented English as small group sessions begin. The atmosphere is serious and involved.

The issue that has brought together parents of diverse backgrounds, cultures, and economic classes is one of the most frightening and urgent problems facing all families today—substance abuse. The drug crisis in America crosses all racial, social, cultural, gender, economic, and geographic boundaries. Virtually everyone who loves or works with children is struggling to find effective means of countering the seduction of drug and alcohol use and



Illustration by Marilyn Hill, from *Family Mash*, courtesy EQUALS, University of California-Berkeley

abuse that is so pervasive in our culture. While many new prevention programs have appeared in recent years, San Francisco's Strengthening Family Ties model is one of the most exciting and innovatively designed because it forges a partnership between schools and families in the fight against substance abuse and because its primary intent is to be culturally-relevant to the diverse school population.

Strengthening Family Ties was developed by the Center for Human Development in conjunction with the San Francisco Police Department's Drug Education Unit. The program's content recognizes factors that create tensions and negative pressures on children and lead them toward substance and alcohol abuse. SFT's primary tenet is that strong family bonds and effective inter-family communication patterns support and buffer children against negative influences. When a family's communication patterns are ineffective, or its controls too extreme, this critical support is weakened, leaving the child more vulnerable to substance abuse

behavior. While most models only recognize the need for personal will-power, the SFT model recognizes and helps fortify the primary source of support for youth—family relationships—by building skills and developing strategies that help families flourish.

While third through fifth graders at Stevenson Elementary participate in a similar awareness and skill-building curriculum unit during the school day, the SFT evening program involves their parents to reinforce these skills and to strengthen positive support systems within the family. The series of parent workshops provides information on substance use and abuse behavior but focuses primarily on the development of positive communication skills, conflict resolution strategies, and ways to improve students' self-concepts. Practical tips abound, and specific strategies, such as holding family meetings, are role-played. Other formats such as small group discussions and brainstorming are utilized to keep the atmosphere up-beat and the participants involved.

The developers of SFT realized initially that to ensure success in their community their model must be culturally sensitive and deal with diverse norms in com-

munication, values, language and patterns of substance use and abuse. They work with a multilingual, culturally diverse group of consultants and trainers who constantly re-evaluate the appropriateness and effectiveness of all activities, materials, and strategies to guarantee their effectiveness with each of the main cultural groups in the city schools (Hispanic, African American, Southeast Asian, Filipino, and Chinese). Maryann Fleming, program coordinator, says SFT's success is directly related to "our willingness to meet the needs in the community, and the process of continually re-evaluating and fine-tuning the content for greater effectiveness with such a diverse audience."

SFT's developers have found that some sub-

stance abuse prevention strategies have only limited meaning for certain cultural sub-groups, or may be inappropriate as they are usually presented. For example, units on building positive self-concept may be more effective for Asian and Latino parents if the focus is modified to 'making your

The SFT model recognizes and helps fortify the primary source of support for youth—family relationships—by building skills and developing strategies that help families flourish.

family proud.' Other cultural groups, such as Caucasians and African-Americans, may respond better if the issue is one of 'pride in yourself.' These adaptations together with translations of materials into home languages and the use of bilingual and bicultural trainers, have received broad support from all the city's enclaves.

The urgency of the drug challenge initially attracts the parents, alleviating some of the helplessness they feel in confronting the crisis. Strengthening Family Ties' effective program design brings them back for subsequent meetings and provides parents with renewed confidence in the schools. This innovative example of inter-agency collaboration, school-family partnership, and the effectiveness of cultural sensitivity make the program a valuable example of empowerment and teamwork to confront critical issues in student's lives.

For additional information contact Ms. Maryann Fleming, Program Coordinator, Strengthening Family Ties, Center for Human Development, 111 New Montgomery, Suite 209, San Francisco, CA, 94105; (415)-979-0366.

Equipping School-Community Advisory Committees for Success

by Elizabeth M. Mimms, Ph.D., Field Services Specialist

A FEW years ago the superintendent of a district in our service area asked the Programs for Educational Opportunity to provide technical assistance to a citizen advisory committee appointed to monitor implementation of the district's desegregation plans. The superintendent had appointed a racially integrated group of men and women representing significant interest groups in the district. The committee had already been meeting for almost a year, but the members felt they had made little impact on the district's desegregation efforts.

Since we had worked with a variety of citizen groups in the past, we could see that, among other things, the group needed some time for team building so that they could work together as a single unit. They needed to establish written operating guidelines, set realistic goals, and lay out a plan of action and timelines for accomplishing those goals. They also needed a clearly written statement from the district specifying what information, clerical help, and other technical assistance the district would give them to help them succeed in achieving their charge. In addition, the members needed to hear about the experiences of other monitoring groups and gain insights on what had worked and what had not worked in other districts. Our agency provided ongoing consultation to the committee and its two co-chairs to meet these immediate needs and to address other needs as they came up.

An expert on desegregation monitoring was invited to one of the committee's training retreats. Based on his experience as director of a court ordered monitoring program, he encouraged the committee to send their first written report to the board as soon as possible and to continue to collect information and publish their findings on a regular basis. He also suggested that the committee schedule periodic public hearings where they would give other citizens an opportunity to speak in an open forum. With a lot of hard work on the part of district officials, monitoring committee members, and others, plus technical assistance from our agency, this school-community advisory committee became a force for change of which the parents and school people could be proud.

This is a case in which a district administrator took affirmative steps to help a school-community advisory committee fulfill its charge. We believe that

such is the responsibility of all districts when setting up a school community advisory committee.

Below are some steps districts can take to meet the needs of their school-community advisory committees. We have placed these steps into four categories of needs, based on Judith Greenbaum's definition that school community advisory committees are groups composed primarily of community persons not employed by the district and appointed by the school board, superintendent, principal or other authorized school official to do a specific task (1989, p. 1). Thus the steps are grouped by (1) needs related to being "a group"; (2) needs related to being "composed primarily of community persons not employed by the district"; (3) needs related to being "appointed by the school board, superintendent, principal or other authorized school official"; and (4) needs related to being asked to do a "specific task."

1. Needs related to being "a group" have to do with helping a collection of individuals become a democratic, problem-solving team. Alvin Zander, in Making Groups Effective, describes effective groups as those that have "sensible agreements

A district administrator took affirmative steps to help a school-community advisory committee fulfill its charge.

about work procedures, effective methods of making decisions, sound strategies for resolving conflicts, easy flow of communication among members, realistic group goals, pride in the group's achievements, and a strong sense of group identity" (1983, p. ix). Both newly formed and already existing school community groups need help to develop and maintain positive group characteristics, characteristics that not only help the committee fulfill their charge but also help bring about positive and constructive relationships among group members.

Inservice training of chairpersons and members is one of the major tools districts can use to help committees develop positive group characteristics. For

instance, to assure that the committee has an "easy flow of communication among members" the district can train committee members in effective listening and feedback techniques and in understanding and respecting individual communication styles. In integrated, heterogeneous groups it is especially important that members be trained to recognize and avoid historically destructive communication and interactions between members who are male and female or between members who are from diverse ethnic, racial, and language backgrounds and to increase interactions that are conducive to developing and maintaining a multicultural, gender fair, democratic problem-solving team.

2. *Needs related to the committee being "composed primarily of community persons not employed by the district" have to do with access to information, technical assistance, and resources.* The committee also needs to know how the district will support and contribute to the group's effectiveness. It will need to know what district data, secretarial services, office supplies, equipment, and other resources it can use and what the formal process will be for requesting those resources and services. When the committee is established, the district should give a written statement to the committee that answers these questions, and designate a staff liaison to whom the committee can direct subsequent questions of this nature. In addition, parents who are not used to being involved in school-community organizations may need a general orientation to how the school system operates and the roles of various staff persons and units within the system.

3. *Needs related to being "appointed by the school board, superintendent, principal or other school official" have to do with the relationship between the committee and the appointing official.* The committee needs to have a clearly written statement describing the relationship that is to exist between the committee and the appointing authority. The statement should clarify the rights and responsibilities of the committee with regard to the appointing authority and the rights and responsibilities of the appointing authority with regard to the committee. The appointing authority may have the right to continue, expand, or discontinue the committee (though such may not be politically feasible once the committee is established). The appointing authority may have some general expectations regarding the desired outcome of the committee's existence — for example, whether or not, to whom, and when they should submit written or oral reports; or whether or not the committee will be representing itself or the school district in its releases to the mass media. So that there are

no unpleasant surprises on either side, these expectations should be stated up front and in writing. It is especially critical that the committee have a clear statement of what weight will be given to its reports, what process will be used to consider committee recommendations, and what authority the committee will have to see that its recommendations are carried out. Parents need to know that the time and effort they put into the advisory committee will result in positive changes in their child's school and possibly in the district at large.

4. *Needs related to doing a "specific task" have to do with the particular responsibilities the committee is asked to carry out.* Members need to know how broadly or narrowly their task is being defined by the appointing authority or if they are free to make that decision themselves. The district should clarify this in its initial written statement to the committee. Also, because members usually come with varying knowledge and expertise on the topic at hand, school-community advisory committees need inservice training aimed at giving all members a common base of knowledge from which to draw. Such training should inform the committee about what has already been done within the district and elsewhere regarding the task the committee has been given and make available written policies and procedures and program descriptions and other literature and reports already existing on their area of responsibility. The district should also make the committee aware of key resource persons who can further increase committee members' knowledge. Inservice training should also be used to equip committee members with any particular skills they need for their task. In the case of the citizen monitoring committee mentioned above, we trained members to use site observation and interview forms, and we assisted them in analyzing and writing up their findings.

School-community advisory committees can be one of the most effective and rewarding ways of involving parents in the public schools, the commitment to involve parents in this way is not fulfilled unless districts also take responsibility for preparing school-community advisory committees for success.

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Welcoming Parents Into the Schools

by Elizabeth M. Mimms, Ph.D., Field Services Specialist

WHAT is it about their child's school that makes a parent feel welcome? Or not? Here is what some people have told me:

—I get phone calls like, "We're having such and such. Would you like to help us or be involved?" Now, that makes me feel welcome.

—It's inviting to see the students' work displayed in the hallways and throughout the building. How the classrooms are set up makes a difference, too. Bright pictures and materials give me a sense of warmth.

—In a big school it's harder to feel welcome. You can go in and get lost at one end of the hall and no one seems to care, especially when they don't even say, "Hello," or ask, "Do you need help finding the office?"

—When the teacher tells me good things about my daughter and what she is trying to do with her, I feel pretty good about the school. But when things are getting blamed on my daughter and the principal is coming to unjust conclusions with insufficient data, I don't feel welcome.

—One counselor always gave me the feeling he had time for students and parents or, at least, he would try to fit you in. That really seemed to make the difference for me in how I felt about the school.

In a variety of ways, directly or indirectly, intended or unintended, school officials are telling parents and other adults that they are welcome or are not welcome at their child's school. Yet, at a time when formal educators are voicing the importance of parent and community involvement, it is crucial for all parents to receive a consistent message that predisposes them to be involved in their child's education. School districts that make parent involvement a priority are not likely to leave making parents feel welcome to chance. They are well aware of the fact that helping parents feel at home in their child's school is a first step toward increasing parent involvement.

Six Ways to Help Parents Feel at Home in the School

1. Study and build on what has already worked well in the district and elsewhere for creating a welcoming climate for parents. One district has lunches with moms and dads on different days for different grade levels; it recognizes a "Very Important Person for the Week" by having the parent of that child come in and tell about their job or do some special activity for students; and it sends home "Friday Questions" by which the parent can involve the child in talking about something they learned at school that week.

Another district arranges for the school bus to transport families of bussed students to major school events by having the bus make its regular stops in advance of and after the events. It also has a neighborhood assembly to which the principal sometimes comes; its purpose is to enhance dialogue among parents of children at the school. At still another school, each teacher makes a complimentary call home each week to tell one family something good about their child. A copy of the compliment goes up for a month on the school bulletin board.

2. Develop parent involvement goals and plans with input from parents, instructional and noninstructional staff, and other school and community members. School and community members are more likely to be supportive of goals and plans that directly affect them if they have been meaningfully involved in helping to formulate them. Train staff so that they have the knowledge and skills they need to carry

out the parent involvement goals and plans effectively in their respective job responsibilities.

3. Train teachers and administrators to give constructive feedback to parents about their child's progress that takes into consideration the cultural norms and child rearing practices of individual parents. If a translator

Welcome
Parents

is used, the translator should also receive such training. There have been instances of students being pulled out of school or punished abusively by their parents because the staff member's feedback led the parent to believe that the child had disgraced the family name. Train teachers in other effective ways to communicate (verbally and non-verbally) with parents of cultural and language backgrounds different from their own and in effective ways of inviting this specific population of parents into the schools. (Yao, 1988)

4. *Train teachers, administrators, and other school staff to respond constructively to complaints, concerns and issues that parents raise.* Prepare them to deal with criticism and suggestions for improvement in a way that values the person and deals directly with the issue at hand. Take the direct approach by actually soliciting complaints from parents. Monitor the treatment of students whose parents have raised issues; assure those parents that their worst fears are not realized—harm to their child because of their complaining.

5. *Focus part of the staff inservice training on staff attitude, values, and norms that affect parent involvement.* Provide an opportunity for all categories of school staff to examine their attitudes and their understandings, prejudices, and stereotypes about persons from socioeconomic, ethnic, and racial backgrounds other than their own (Yao, 1988, p. 223). "Provide inservice education to school personnel which describes cultural and linguistic differences and

sensitizes all school staff to the values and beliefs of the families whom they serve [and] use nearby universities and their students as resources as well as community groups" (Lynch and Stein, 1987, p. 110).

6. *Build a new community among parents, staff and students in a school composed of students from diverse cultural backgrounds.* For example, bussed and nonbussed students, or some other "us" and "them" difference may lead to feelings of alienation. When students feel like outsiders and are treated as such, their parents often feel like outsiders, also. Establish a parent, staff, student, advisory committee to honestly address the quality of life for all groups in the school.

For schools to be places where parents feel welcome, educators have to take 100 percent of the responsibility for seeing that district and building policies and programs as well as staff knowledge, skills, and attitudes are part of the solution rather than part of the problem. The seeds of parent involvement can take root and flourish in a climate in which the consistent message is "Come In, Parents Are Welcome Here!"

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NOW AVAILABLE IN SPANISH!

Agarra la Onda de Tus Derechos: Una guía para jóvenes de como combatir el acoso sexual

A culturally sensitive Spanish translation of

Tune In to Your Rights: A Guide for Teenagers About Turning Off Sexual Harassment

See order form on page 24.

An Overview

Continued from page 3

Social Activities for the Family

These activities are fun filled special occasions such as ice cream socials, pot lucks, ethnic festivals, and game nights. These may be school-wide or classroom based. Often these occasions are annual events and require planning committees and volunteer workers. Social activities make the school a familiar and relaxing place for parents who find the school otherwise formidable and strange.

School Support

In these activities parents can help support the educational program of the school by serving as room parents, helping with fundraising, participating in paint up/fix up activities, as well as attending student performances and athletic events. The PTO/PTA is primarily a school support organization.

Volunteering in the Classroom

Volunteering in the classroom to assist the teacher in an educational activity or to share some particular expertise with the class often requires a level of comfort many parents do not possess. Parents can be a valuable educational resource for the teacher in terms of culture, language, history, career and work options. However, parents may need strong encouragement to volunteer for this activity and understanding if they choose not to.

Parent Training Workshops

These workshops provide information on such things as child development and educational options, help parents create educational toys and games for their children through "make and take" workshops, and teach parenting skills. The goal of these workshops is to provide parents with information and skills for working effectively with their own children.

Adult Education

These workshops are designed to appeal to adult interests and are not focused on parenting concerns. Included are such things as General Educational Development (GED) programs, arts and crafts classes, weight loss programs, team sports, English as a Second Language (ESL) classes, and teaching assertiveness skills and decision-making skills for daily life. These workshops, like social activities, serve to make the school a familiar and welcoming place.

Referral for Community Services

This might be seen as a service to parents and families rather than as a parent involvement activity, but for some families introduction to these services can be the springboard activity that links them with the schools.

Member of Advisory Council

Parent members of advisory councils participate in program planning, operation and evaluation, help develop educational goals and objectives for the school, help develop school policy, and are directly involved in decision-making. New advisory council members need training in order to participate more effectively.

Advocate

Advocacy means speaking up for oneself or on another person's behalf, without infringing on the rights of others. Advocacy is a skill people need in order to take care of themselves. Parents will not always agree with school personnel on the education of their children. They must be able to state their opinions clearly in order to actively participate in the educational decision-making process. If active parent involvement is the school's goal, advocacy must be accepted as a part of the parent involvement program.

School and Community Leader

After an apprenticeship in other parent involvement activities some parents are ready to become school and community leaders. Some go into the political arena to become members of city councils or state legislators. Schools should take pride in the development of their parent leaders.

Conclusion

A parent involvement program should provide a variety of activities in order to appeal to as many different parents as possible. Student performances and athletic events tend to draw a large percentage of parents whose children are involved. Annual ice cream socials also tend to be very popular. Parent training workshops, on the other hand, tend to appeal to a small group of parents. A weekly adult basketball game may appeal to another small but different group of parents. G.E.D. classes may bring in still other groups of parents. To reach specific national origin groups, some parent involvement activities might be moved to ethnic, social, or religious centers which serve these groups. A coordinated range of parent involvement activities planned to appeal to many different types of parents in the community has a good chance of success. ♦

Recommended Resources On Parent Involvement

Compiled by Aurora Ramirez-Krodel, Resource Center Librarian

Strategies

Cornier, James P. "Parent Participation in the Schools." *Phi Delta Kappan*, February 1986, pp. 442-446.

Describes model used in New Haven where parents, teachers and administrators develop building level objectives, goals, and strategies in three areas: school climate, academics and staff development. In a climate of good parent/teacher relationships students were more responsive to the academic and behavioral expectations of the school staff. Parents and teachers were able to share knowledge that enabled the parents to better support the academic, social and psychological growth of the students. Parent participation programs can be structured to overcome the problems of racial, income, and other differences between home and school which make parents reluctant to become involved.

Heleen, Owen. "Involving the 'Hard to Reach' Parent: A Working Model." *Equity and Choice*. Spring 1988, pp. 60-63.

From the perspective of the low-income parent, the problem is that of a hard to reach school. In the author's model, empowerment is a goal for participation. "If the school systems develop a broad range of participatory opportunities that work cooperatively with parents and community, allow parents to determine their own needs, provide initially low-investment opportunities (not requiring much time or a high skills level), and work with other community structures, we believe that equitable parent participation can become a reality."

A Manual for Encouraging Parents - Community Involvement in Bilingual Education and English as a Second Language Programs. Columbus, OH: Ohio Department of Education, 1986, 22 pp.

"The purpose of this handbook is to provide guidelines for developing and implementing structured parent-community involvement programs which could be applicable to school districts in a variety of settings."

"Parents as Partners: Redefining the Social Contract Between Families and Schools." *Education Week*, Vol. IX, No. 28, April 4, 1990. (A Special Series)

Parent Involvement in the Education of Minority Language Children: A Resource Handbook. National Clearinghouse for Bilingual Education. InterAmerica Research Associates, Inc. Rosslyn, VA 1984, 89 pp.

"Because the partnership between school and home can provide many benefits to the education of minority language students, the information may be used to provide guidance toward the development of innovative, applicable, and effective parent and community involvement programs and training."

Williams, David L. and Nancy Feyl Chavkin. "Major Conclusions and Recommendation." Austin, TX: Parent Involvement in Education Project, Southwest Educational Development Laboratory (SEDL), November 1985 (unpublished paper).

"SEDL has made a concerted effort to translate the research findings from the review and analyses of the expanded data base to practice-based recommendations for administrators, teachers, teacher educators, principals and parents on increasing parent involvement in schools."

Yao, Ester Lee. "Working Effectively with Asian Immigrant Parents." *Phi Delta Kappan*. November 1988, pp. 223-225.

Educators must understand the social, cultural, and personality traits that make all Asian children and their parents unique. Educators should be aware of possible problem areas, such as the cultural conflicts over child rearing practices and differing value systems which may disturb Asian parents. Teachers and Asian parents often have differing notions of what makes an ideal child, an example is participation in extra-curricular activities. Educators need to facilitate communication by providing interpreters, a newsletter, or having parents as teacher aides. Educators need to also be aware of non-verbal communications.

Research & Policy

Davies, Don. "Low-Income Parents and the Schools: A Research Report and a Plan for Action." *Equity and Choice*. Spring 1988, pp. 51-57.

A research study in which low-income parents were interviewed examines the barriers to parent participation and outlines possible solutions. The communication between schools and low-socioeconomic families is primarily negative. Teachers and administrators have negative attitudes toward families, see them as outside the norm, and thus assume that their children will not succeed. Outlines key elements of successful programs, highlighting three programs in Boston, Liverpool and Portugal. Found that parents did want to participate but felt they needed some direction from school in how to become usefully involved. Parents wanted information and training.

Henderson, Anne (editor). *Parent Participation-Student Achievement: The Evidence Grows*. (An Annotated Bibliography). Columbia, MD: National Committee for Citizens in Education, Occasional Papers, 1981.

A summary analysis of the lasting effects of preschool intervention projects for predominantly black, lower-income children. The long-term study of 11 projects involving parents show that early education programs significantly reduce assignment to special classes and grade retention. Parent involvement was seen as a factor in program effectiveness.

Kagen, Sharon L. *Parent Involvement Research: A Field in Search of Itself*. (IRE Report No. 8). Boston, MA.: Institute for Responsive Education, 1984.

Begins with a brief history of parent-school relations and suggests that history has left four legacies—separation, disequilibrium, ambiguity and individuality—which have influenced the practice and research of parent involvement. Kagen outlines methodological problems in conducting research in this area, but also stresses the need for research in order to influence policy formation.

Lynch, Eleanor W. and Robert C. Stein. "Parent Participation by Ethnicity: A Comparison of Hispanic, Black, and Anglo Families." *Exceptional Children*. October 1987, pp. 105-111.

"This article describes the results of a study of Hispanic parents' satisfaction with and participation in their child's special education program and compares their responses to those of Black and Anglo families. Results of the study indicated that Hispanic parents were generally very satisfied with their child's special education program but often unaware of the services that were being provided. Data from earlier studies were pooled, collapsed and analyzed and significant differences were found on five key variables across ethnic groups.

Model Programs

Bowdoin, Ruth. *The Bowdoin Method*. Brentwood, TN: Webster's International Tutoring System, 1976.

Cochran, Moncrieff. *Family Matters*. Cornell University, 1985.

Dinkmeyer, Don and Gary D. McKay. *Systematic Training for Effective Parenting: The Parent's Handbook*. Circle Pines, MN: American Guidance Service, 1982.

Effective Parenting Skills Program. Detroit Public Schools, Bilingual Education Program, 1986; Director: Felix Valbuena.

Gardner, Trevor G. *Participating Parents for Progress: Trainer's Manual and Participants' Manual*. Ann Arbor, MI: Pedagogic Press. 1988, 100 pp.

"This training program was designed to reach the parents who seem uncaring and uninvolved. However, the training and information has proven exceptionally useful to parents of all categories within the school family. Also available in Spanish."

Getting Involved series. Washington, DC: U.S. Department of Health and Human Services, Head Start Bureau, 1981.

Gordon, Thomas. *Parent Effectiveness Training*. New York: New American Library, 1970.

Increasing Parent Involvement. Washington, DC: Indian Education Act, Resource and Evaluation Center One, Orbis Association, Suite 200, 1411 K Street, N.W. Washington, DC 20005.

The Life Circle of My Relatives: Parenting Program Curriculum. Lac du Flambeau, WI: Ojibwe Indian Reservation, no date.

Markel, Geraldine and Judith Greenbaum. *Parents Are to Be Seen AND Heard: Assertiveness in Educational Planning for Handicapped Children*. Ann Arbor, MI: Greenbaum and Markel Associates, 1985, 145 pp.

"This instructional program is designed to increase awareness and skills in specific school situations which have been identified as problematic by parents. It is not designed as a panacea for all the problems faced by parents in the schools. All case material is drawn from actual situations reported by parents."

Stenmark, Jean Kerr, et al. *Family Math*. Berkeley: University of California, Lawrence Hall of Science, 1986, 318 pp.

"The Family Math course introduces parents and their children to good ideas that help them improve their mathematics skills and gain appreciation for mathematics. Also available in Spanish."

Strengthening Family Ties, Center for Human Development, 111 New Montgomery, Suite 209, San Francisco, CA 94105; Program Coordinator: Maryann Fleming. ♦



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- ☐ *Hispanic Americans in the United States: A Select Annotated Bibliography* (\$2.00)
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- ☐ Student Discipline and Desegregation
- ☐ The Challenge of At-Risk Students
- ☐ Teaching Children to be Test Wise

Back issues of *Title IX Line*:

- ☐ Comparable Worth in School Employment
- ☐ Promoting Flexibility in Male Roles
- ☐ The History of American Women and Work
- ☐ Women in Literature: Historical Images of Work
- ☐ Fostering Sex Equity in Math
- ☐ Sex Equity and Vocational Education
- ☐ Sexual Harassment
- ☐ Women in Administration
- ☐ Women and Sports

Laminated Poster (5-1/2 X 17 inches):

- ☐ "Ten Commandments for Black Educators" (\$1.50)

Equity Coalition/Programs for Educational Opportunity
1005 School of Education
University of Michigan
Ann Arbor, Michigan 48109-1259
Telephone: (313) 763-9910

Address Correction Requested

What is FAMILY SCIENCE?



It's encouraging all students to include mathematics and science in their studies.



It's asking questions, solving problems and talking with others about science.



It's hands-on learning using everyday experiences and materials.



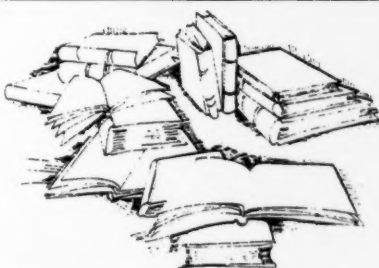
It's testing, tinkering and learning more about science.



It's families having fun learning together.



It's thinking about the role of science in future schooling and work.



It's learning about contributions to science from many cultures.



It's recognizing that science is everywhere and for everybody's family.

What is FAMILY SCIENCE?

FAMILY SCIENCE is an innovative national outreach program designed to teach science skills by having children and parents learn and enjoy science together. The program seeks to increase the study of science by students in kindergarten through 8th grade, particularly among young women and ethnic and racial minority students.

Family involvement is the key to FAMILY SCIENCE. The program seeks to demonstrate the relevance of science to a student's future, and improve a child's self-image as a learner of science. The program utilizes hands-on learning activities to stimulate student interest in science. These activities, which use easy-to-find and inexpensive materials from around the home, will complement school science experiences for targeted students.

Family classes are usually offered in a series of sessions for parents and their children at convenient locations on evenings or weekends. A ten hour inservice program has been designed to provide educators, community members and parents with science and career activities, organizational information and program philosophy.

What are the FAMILY SCIENCE program goals?

To provide an opportunity for families to have enjoyable science experiences by presenting:

- a nonthreatening, hands-on approach to learning about scientific processes, concepts and topics
- cooperative learning activities which develop problem-solving abilities, questioning strategies and communication skills
- strategies for providing encouragement to all students, especially young women and ethnic and racial minorities in science, mathematics and technology-based studies.
- community classes that allow time for families to test, tinker and talk about science with other families

To relate the learning of science to future studies and work by presenting:

- information about science curriculum, college entrance requirements science-based and other occupations
- opportunities to meet and talk with career guests in family classes
- activities which highlight the relevancy of science to daily life, the workforce and across cultures

To involve parents in their child's science education by supporting:

- informal learning activities which complement their child's school experiences
- parental interest in school science and mathematics programs
- learning experiences which use inexpensive and readily available materials
- opportunities for adults and children to be partners in learning

For more information:

Peggy Noone
Northwest EQUALS
Portland State University-School of Extended Studies
P. O. Box 1491
Portland, OR 97207-1491
503-725-3045
1-800-547-8887, ext. 3045

What is FAMILY SCIENCE?



FAMILY SCIENCE is a program for families. It is a time for adults and children to be together, involved in and enjoying science. It is not a tutorial or remedial program for children.

FAMILY SCIENCE includes topics ideally found in the school science curriculum, with a focus on the problem solving skills involved in the process of science. FAMILY SCIENCE is more than memorization, although the understandings of laws, principles and vocabulary is an important part of science.

The teaching emphasis in FAMILY SCIENCE is the doing of science. Inexpensive materials of all kinds - string, straws, paper clips or paper cups - are used to help families build understandings of the ways things work. Children and adults meet as a group on a regular basis for 3 to 8 class meetings. Families talk about the ways they are solving problems. In class, most activities are done in small group with two or three families working together.

It's fun. Parents and children really get the chance to work and learn together. Group classes get families out of the house, insuring family time and supporting risk taking through cooperative learning. Career guests and hands on activities demystify science by providing information and expanding the definition of who does science. It builds confidence and skills. Problems and questions can become enticing beginnings, instead of dead ends.

Families doing science together. . .

- allows for the repeatability necessary for learning.
- can identify how thinking skills are transferable.
- can learn and have fun at the same time.
- increases the amount of time students spend with science.
- bridges the gap that sometimes exists between home and school.
- demonstrates how outside school learning complements inside school learning.
- enhances understanding of words, concepts and topics.
- addresses anxiety about science as too hard, isolated, or nerdy.
- lays foundation for basic skills.
- helps change attitudes about who does science and what science is.
- builds interest in outside reading on science topics.
- encourages buying science toys, games, and magazines.
- encourages students to pursue interests or investigations at home.
- means that time limits for activities is extended.
- makes discussions about school science more relevant.
- gives parents a chance to talk about their own school or science experience.

FAMILY SCIENCE Goals

To provide an opportunity for families to have enjoyable science experiences by presenting:

- a nonthreatening, hands-on approach to learning more about scientific processes, concepts and themes.
- cooperative learning activities which develop problem solving, questioning and communication skills.
- strategies for encouraging all students, especially young women and ethnic and racial minorities in science, mathematics and technology-based studies.
- community classes that schedule time for families to participate in science activities and meet other families.

To relate the learning of science to future studies and work by presenting:

- information about science curriculum, college entrance requirements, science-based and other occupations.
- opportunities to meet and talk with career guests in family classes.
- activities which highlight the relevancy of science to daily life, the workforce and across cultures.

To involve parents in their child's science education by supporting:

- informal learning activities which supplement their child's formal school experiences.
- parental interest in school science and mathematics programs.
- learning experiences which use inexpensive and readily available materials.
- opportunities for adults and children to be partners in learning.

©FAMILY SCIENCE

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Supplies for Doing Science at Home

Containers

aluminum pans
aquarium
bags, plastic and paper
basins and tubs
plastic bottles with lids
bowls
boxes
cages
cartons
cups
dishes
flowerpots
jugs
muffin tin
plastic containers
pie pan
pitcher
pots
terrarium
tin cans
trays
vials
viewing boxes
watering can
wheelbarrow

Consummables

aluminum foil
balloons
batteries
bottle caps
bulbs
carbon paper
cardboard
clay, modeling
cloth
cellophane, colored
coffee filters
coffee stirrers
construction paper
cord
corks
cotton balls
cotton swabs

envelopes
felt pens
food color
glue
labels
light bulbs
magazines
newspapers
notebook
oil
paper clips
paper plates
paper towels
paper tubes
paper, all types
pens and pencils
pins
pipe cleaners
plastic wrap
potting soil
push pins
rubber bands
sandpaper
seeds
soap
steel wool
straws
string
tape
thread
tongue depressors
toothpicks
twist ties
washers
wax paper
wire
wood, all types
wood scraps
yarn

Tools and equipment

air pump
balance beam scale
baster
bell
bird house
binoculars
bottles with lids, unbreakable
calculators
camera
C-clamp
clothespins
colander



comb
 compass
 computer
 egg beater
 eyedroppers
 fish net
 flashlight
 funnel
 globe
 hammer
 hand lense
 hoe
 hose
 hot plate
 humming bird feeder
 ice cream freezer
 knife
 ladel
 level
 magnifying glass
 magnets
 marbles
 microscope
 mirrors
 mortar and pestle
 net, fish or incet
 pencils
 pens
 pliers
 protractors
 postal scale
 pulleys
 pumps
 push pins or tacks
 radio
 rake
 record player
 rope
 safety goggles
 saw
 scale
 scissors
 shovel
 sieves
 siphons
 spatula
 sponge
 springs
 straight pins
 sundial
 tape recorder
 telescope
 tongs
 trowel

triple beam balance
 tubs
 tuning fork
 tweezers
 umbrella
 vacuum cleaner
 washers
 whisk
 wrench

Measurement

calipers
 clocks
 graduated cylinder
 measuring spoons
 measuring cups
 meter stick and rulers
 metric volume measure
 metric weights
 pitcher
 ruler
 sand timer
 spring scale
 stereoscope
 stethoscope
 stopwatch
 tape measure
 thermometer
 timers
 yardstick

Toys and games

balls, variety of types and sizes
 bicycle
 blocks, construction and pattern
 collections, nature
 computer games
 construction sets
 drawing sets or apparatus
 flight, kites, planes, discs
 games, board, strategy, or memory
 simple machine sets, gears, pulleys,
 wheeled toys.
 geometry, puzzles, or construction sets
 kaleidoscope
 marbles
 mathematics, dice, dominoes
 mazes
 models
 motion, pinwheels, slinky
 prisms
 puzzles
 weather, vane, wind sock, guage

About **PLAYTIME IS SCIENCE**

Playtime Is Science was created to help give all children, regardless of race, ethnicity, sex, disability, or income level, equal access to the study of science. The program's motto is that science is for everyone--not just a privileged few! *Playtime Is Science* revolves around a series of simple, fun hands-on activities which parents and children can do together in the classroom or the home. It stresses that parents know more science than they think, based on their own life experience, and can play an important role in getting children excited about science. They need only encourage their children to question, wonder, and experiment--in short, to start *thinking* like scientists.

Developed by Educational Equity Concepts, a non-profit New York City organization, *Playtime Is Science* is geared to parents and teachers of children four through eight years old, for use in schools, day care centers, preschool programs, community centers, and similar settings.

TARGETING A NEED

Right now, the demand for this kind of program is particularly pressing. The National Science Foundation has estimated that by the year 2010, the U.S. will have nearly a one-million person shortage of trained scientists and technicians. That's not surprising when you consider that girls, children of color, children from low-income families and those with disabilities are often the least likely to receive basic education in science subjects. These youngsters represent a vast pool of talent, which we cannot afford to leave untapped. Unless we broaden our efforts to ensure that *all* children develop competence in science and technology, our country is headed for a crisis of dire proportions.

NYC MODEL LEADS TO NATIONAL PROGRAM

Playtime Is Science was first piloted in 1986, in both Spanish and English, in Community School District 9, Bronx, New York. Eight years later, the program has been implemented in more than 65 schools, in ten districts throughout New York City. The yearly *Playtime Is Science* newsletter links those locally involved with the program, allowing them to share ideas, anecdotes, and responses to *Playtime Is Science*.

Based on the success of the local NYC model, *Playtime Is Science* is going national. A three-year pilot is now in place at pilot sites in

Kansas City, Mo., Lansing and Detroit, Mich., Tahlequah Ok. (the Cherokee Nation) and Ballston Spa and Schenectady, N.Y. Also being piloted is a unique national training and implementation network, which is being set up in partnership with federally-funded regional Desegregation Assistance Centers (DACs). The objectives for the program are: 1) To pilot test *Playtime Is Science* in schools and community-based organizations in each of the four pilot sites; 2) to develop and field test print materials and video tapes, building on those developed for the local model; 3) to conduct research on outcomes for children; 4) to create regional training and implementation networks; and 5) to disseminate the program nationally.

WHAT **PLAYTIME IS SCIENCE** PARENTS CAN DO

Increasing young children's exposure to science in the classroom is one way of tackling the problem, but *Playtime Is Science* also recognizes that parents have enormous influence on a child's attitude towards education. Parents are children's first teachers; their role models in development. A mounting body of evidence has found that students whose parents participate in their education achieve more, and have better attitudes towards school. For instance, one influential study concluded family influence was more important in determining whether a child did well academically, than the material resources of the child's school. *Playtime Is Science* has been specifically designed to increase parents' confidence about encouraging their children's interest in science.

Playtime Is Science recognizes, too, that it's important for children to get early grounding in basic science skills, so that these skills become something both girls and boys can take for granted. Through play experiences, young children can begin to develop the thought processes crucial to later facility in science study and careers.

PLAYTIME IS SCIENCE AND TEACHERS

Staff development is a particularly important aspect of the *Playtime Is Science* program. Often, even teachers and administrators feel on shaky ground when it comes to educating children about science. But participants who've been through a *Playtime Is Science* training typically emerge with a new perspective on their science abilities. Educational Equity Concepts conducts several types of on-site staff development training, and the user-friendly

guide *Playtime Is Science: Implementing a Parent/Child Activity Program*, provides step-by-step instructions on planning and running the program in a school or center. The classroom curriculum *What Will Happen If...Young Children and the Scientific Method*, allows teachers to implement age-appropriate early science activities in the classroom. Also available is *Hands on to Science*, the staff development guide to *What Will Happen If...*

HANDS-ON ACTIVITIES BUILD SKILLS

Wherever it's been tried, the program has been well received, turning even those teachers, administrators, or parents who are normally uneasy with science, into science enthusiasts!

At the heart of the program are the *Playtime Is Science* activities which create hands-on physical science experiences, using inexpensive, readily available materials—e.g., plastic bottles, measuring cups, food coloring, cornstarch. Some sample *Playtime Is Science* activities include:

- **Creating a Mystery Bottle** — children mix water, food coloring, and vegetable oil in a clear bottle, and see for themselves the truth of the old saying that oil and water don't mix.
- **Building with Wonderful Junk** — Using "trashables" like cardboard cartons, paper towel rollers, gift wrapping, and other household materials, children create a structure that's as tall as it can be, while problem-solving how to make it stand on its own.
- **Oobleck: Solid or Liquid?** — With cornstarch, water, and green food coloring, parents or teachers help children explore the properties of a so-called discrepant substance (having properties of both a solid and a liquid) named for a magic mixture in a Dr. Seuss book.
- **Discovering How it Works** — Children examine and learn to reassemble the parts of simple, safe machines like plant misters or food grinders.
- **Go with the Flow: Making and Using Sieves** — With the help of sieves they've made themselves, children observe and experiment with various properties of water.
- **In My Estimation: Making and Tossing Bean Bags** — Girls and boys first make their own bean bags, from discarded socks and dried beans, then develop hand-eye coordination and visual-spatial skills, tossing the bags at targets they've also made themselves.

- **Bubble Science** — Children invent their own bubble makers using pipe cleaners, straws and string, and other household items, then use them to discover how water molecules are attracted to each other — a process of cohesion.

As they work on the activities, children develop vital higher order thinking abilities, along with the self-confidence to confront and think through new situations, and to test out assumptions through trial-and-error. Among specific skills the program develops are creative thinking, problem solving, visual-spatial abilities, and decision-making skills, as well as experience in communicating and cooperating with others. Several flexible formats make the program adaptable in any school or community-based setting.

TO FIND OUT MORE

For more information, please contact Educational Equity Concepts at the address below.

PLAYTIME IS SCIENCE FUNDERS

American Express Philanthropic Program, DeWitt Wallace-Reader's Digest Fund, Aaron Diamond Foundation, Greenwall Foundation, The Heckscher Foundation for Children, Morgan Guaranty Trust Company, National Science Foundation, New York Community Trust, Pfizer Inc., Toyota USA Foundation.



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WHAT IS FAMILY MATH?

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FAMILY MATH

Jean Kerr Stenmark
Virginia Thompson
and
Ruth Cossey

Illustrated by Marilyn Hill



INTRODUCTION

FAMILY MATH: WHAT IS IT?

For many years, the EQUALS program at the Lawrence Hall of Science at the University of California, Berkeley, has worked with teachers who wanted to improve mathematics teaching and learning in their classrooms and schools, providing activities and methods to help students succeed in mathematics, especially female and minority students.

The EQUALS program has three strands—Awareness, Confidence, and Encouragement. Teachers and students are made aware of the need for mathematics and the options it opens for young people; confidence is built by providing strategies for success in mathematics; encouragement involves motivating students to continue studying mathematics and to consider a wide variety of careers.

Many of the teachers who came to the program asked us to give them ideas and materials for parents to use at home to help their children in mathematics. They told us that parents were frustrated in not knowing enough about their children's math programs to help them or in not understanding the mathematics their children were studying.

We thought we could do something about this by creating a separate program—FAMILY MATH—that would focus entirely on parents and children learning mathematics together. A grant from the Fund for the Improvement of Postsecondary Education (U.S. Department of Education) gave us the time and money to develop our ideas and test them out in a number of communities, with families from inner cities, suburbs, and rural areas. This book is the result of our three years' work and the experience of providing FAMILY MATH courses.

A typical FAMILY MATH course includes six or eight sessions of an hour or two and gives parents and children (Kindergarten through grade 8) opportunities to develop problem-solving skills and to build an understanding of mathematics with "hands-on" materials.

By **problem-solving skills** we mean ways in which people learn how to think about a problem using such strategies as looking for patterns, drawing a picture, working backwards, working with a partner, or eliminating possibilities. Having a supply of strategies allows a choice of ways to start looking at a problem, relieving the frustration of not knowing how or where to begin. The more

strategies you have, the more confident you become, the more willing you are to tackle new problems, and the better problem solver you become.

By **"hands-on" materials**, we mean concrete objects—like blocks, beans, pennies, toothpicks—that are used to help children understand what numbers and space mean, and to help all of us solve problems. Traditionally, these materials are used mostly in the early elementary years and paper-and-pencil mathematics becomes the rule after second or third grade. This is unfortunate, since much of mathematics can best be explained and understood using the **tools of manipulative materials and models**; and, in fact, many research and applied mathematicians do just that.

Parents in FAMILY MATH classes are also given overviews of the mathematics topics at their children's grade levels and explanations of how these topics relate to each other. Sometimes, the curriculum begins to make sense simply by knowing how one concept builds the base for the next.

To ensure that the **reason** for studying mathematics is clear, men and women working in math-based occupations come to FAMILY MATH classes to talk about how math is used in their jobs and those of the people with whom they work. These role models are often extremely important for adolescents who are beginning to think they will never use math as the rock star or professional athlete they expect to become. Career activities used in FAMILY MATH classes highlight the twists and turns that most of our lives take and how far we are from what we thought at age 14 we would become.

WHAT'S IN A FAMILY MATH COURSE?

Courses are usually taught by grouped grade levels such as K-3, 4-6, or 6-8; although many variations occur depending upon the teacher and the families. Materials for each course are based on the school mathematics program for those grade levels and reinforce the concepts that are introduced throughout the curriculum.

Topics included in FAMILY MATH classes fall into the general categories of arithmetic, geometry, probability and statistics, measurement, estimation, calculators, computers, logical thinking, and careers.

Some of these subjects may seem unfamiliar to you, and you may wonder how they fit into the standard school curriculum. In fact, they are in most textbooks, but limited to a page or two, and often relegated to the back of the book and ignored. However, a look at mathematics in daily life will reveal that arithmetic is by



no means the only concept used; the other topics share equal importance.

As students progress through mathematics, it is essential that they develop an ability to visualize spatial relationships (geometry), to approximate (estimation), to interpret data (probability and statistics), and to reason mathematically (logical thinking). Time spent on topics other than arithmetic need not detract from students' learning of "basics." In fact, the opposite may be true—a student who begins to understand probability, for example, may find addition and subtraction suddenly easier. Making graphs can lead to an understanding of ratios and other relative values. Estimation requires a kind of thinking that leads to making sense of numbers. These topics are inherently interesting and often can attract a student who has had no interest or success in mathematics previously. And, should we add, they are fun to teach.!

WHO TEACHES FAMILY MATH?

Anyone who is enthusiastic, kind, and not afraid. Thousands of families have taken a FAMILY MATH course taught by their child's classroom teacher, a parent, a teacher aide, a community college instructor, or a retired person. Naturally, it may be easier for an experienced teacher to put a class together, but parents have found it to be a wonderful way to become involved in the community and their child's school. The information to help you organize a FAMILY MATH class is found in Appendix A.

WHAT'S IN THIS BOOK?

There are enough activities in this book to teach a FAMILY MATH class, with information in Appendix A to help organize the class. The book has been written, however, with the parent at home in mind. We have tried to make the presentation of the activities and the directions clear enough so that a parent can use the book without attending a class. This will make the materials easy to use in a class, since the parents who have a chance to come to a class will expect to continue activities at home and will need to refer back to the directions.

We recommend that parents take advantage of any opportunity to work with teachers and/or other parents to do the activities together. We believe that it is extremely important for children to have opportunities to talk about mathematics with others, and equally important for parents to be able to talk with other adults about mathematics.



SCHOLARSHIPS FOR AFRICAN AMERICAN STUDENTS

Scholarships for African American Students

Adapted from Lisa C. Jones, "The \$30 Billion Scholarship Jackpot: How to Get Your Share," Ebony, July 1993.

SCHOLARSHIP/ SPONSOR	DISCIPLINE	AWARD	ELIGIBILITY REQUIREMENTS	DEADLINE
• APSA Graduate Fellowships • American Political Science Association 1527 N. Hampshire Ave N.W. Washington, DC 20036	Political Science majors	\$6,000 awarded annually	African American students entering graduate school; priority given to need-based cases; must enroll in a political science doctoral program.	December 1
The Thurgood Marshall Black Education Fund One Dupont Circle N.W. Washington, DC 20036	General	\$16,000 over a four-year period	Students at historically African American public colleges and universities; 3.0 GPA, ACT score of at least 24, or SAT combined verbal/math of at least 1000	Applications must be to your college by May 1.
• Fellowship Programs • The National GEM Center P.O. Box 537 Notre Dame, IN 46556	Engineering, Natural Sciences	Full tuition, stipends \$6-12,000 plus paid summer intern-ships	Minority students in master's or doctoral programs at GEM-member universities.	December 1
• Gertrude L. Warren Career Scholarships • National 4-H Programs 7100 Connecticut Ave. Chevy Chase, MD 20815	General	\$1,000	High school seniors or undergraduates at an accredited institution; must show evidence of 4-H involvement	Check with your county/state 4-H office.

Scholarships for African American Students

SCHOLARSHIP/ SPONSOR	DISCIPLINE	AWARD	ELIGIBILITY REQUIREMENTS	DEADLINE
• Scripps Howard Foundation P.O. Box 5380 Cincinnati, OH 45201	Print, Broadcast Media	\$500-\$3,000	Full-time undergraduate or grad students at four-year university. Priority given to college juniors and seniors. Test scores required.	December 20 if requesting application form; February 25 to submit application
• Fellowship Programs • AT&T Bell Laboratories Programs Manager-CREP101 Crawfords Corner Rd. P.O. Box 3030 Holmdel, NJ 07733	Engineering, Chemistry, Physics, Statistics	Full tuition plus \$13,200; renewable up to four years, summer internships	Minority beginning graduate students who are working toward doctoral degrees.	January 15
• Jesse and Dorothy Rutherford Scholarship • Wilberforce University Wilberforce, OH 45384	General	Up to \$1,000; renewable	Students attending Wilberforce University, 2.9 GPA.	February 1
• Oprah Winfrey Scholarship • Morehouse College 830 Westview Drive S.W. Atlanta, GA 30314	General	Varies	Morehouse freshmen, sophomores, juniors and seniors. Entering freshmen must have 3.5 GPA and score 1000 on SAT. Upperclassmen must maintain 3.0 GPA.	Selections made by school's financial aid office

Scholarships for African American Students

SCHOLARSHIP/ SPONSOR	DISCIPLINE	AWARD	ELIGIBILITY REQUIREMENTS	DEADLINE
• M. Elizabeth Carnegie Scholarship • Estelle Massey Osborne Scholarship • Nurses' Education Funds, Inc. 333 W. 57th St. New York, NY 10019	Nursing	\$2,500-\$6,000	African American registered nurses in master's or doctoral program. Must attend a National League for Nursing program. Test scores, essays and letters of reference required. Must be a member of a national nursing organization.	Application kits available August 1
Herbert Lehman Scholarships for African-American Students 99 Hudson St. New York, NY 10013	General	Varies	African American high school seniors entering a four-year college/university in the South or institution where African Americans are under represented	Request application after Nov. 1, before April 1; Submit applications by April 15
• Minority Scholarships • American Institute of Certified Public Accountants 1211 Avenue of the Americas New York, NY 10036	Accounting	Up to \$5,000	Full-time minority undergraduates and grad students at regionally accredited institutions. Requirements vary.	July 1
• The Duracell/National Urban League Scholarships • National Urban League 500 East 62nd St. New York, NY	Engineering, Sales, Marketing, Manufacturing Operations, Finance	\$10,000 and summer internships, split between junior and senior college year	Minority undergraduates, junior or third-year college students, ranking in top 25 percent of class, majoring in courses leading to career in these disciplines.	April 15

Scholarships for African American Students

SCHOLARSHIP/ SPONSOR	DISCIPLINE	AWARD	ELIGIBILITY REQUIREMENTS	DEADLINE
• MBA Scholarships • National Black MBA Association, Inc. 180 N. Michigan Ave. Chicago, IL 60601	Business, Management	\$3,000 graduate, \$5-10,000 doctoral fellowship	Minority students enrolled in full-time graduate or doctoral program. Must submit essay (topic to be provided). GPA, activities and financial need considered.	Graduate applications March 27, doctoral applications April 3
• NABJ Scholarships • National Assn. of Black Journalists Box 17212 Washington, DC 20041	Journalism (Print, Photography, Radio and Television)	\$2,500	African American undergraduate or grad students, planning to major in journalism. Must have 2.5 GPA. Must supply nominating letter, themed article, sample work, resume and autobiography.	March 26
• National Achievement Scholarship Program for Outstanding Negro Students • National Merit Scholarship Corp. Evanston, IL 60201	General	\$2,000	African American students apply at the time they take the PSAT/NMSQT battery of tests. Finalists are notified.	
Orville Redenbacher's Second Start Scholarships P.O. Box 39101 Chicago, IL 60639	General	\$1,000	Must be at least age 30, planning to begin an associate's, bachelor's or graduate program on a part-time or full-time basis	Applications accepted March 1 to May 1

Scholarships for African American Students

SCHOLARSHIP/ SPONSOR	DISCIPLINE	AWARD	ELIGIBILITY REQUIREMENTS	DEADLINE
• Agnes Jones Jackson Scholarship • NAACP Special Contribution Fund 4805 Mt. Hope Dr. Baltimore, MD 21215	General	\$1,500, undergraduates \$2,500, graduates	Students who are lifetime or current members of NAACP. Must be under age 25 at time of application. Undergrads, 2.5 GPA. Grad students, 3.0 GPA or "B" average	Inquire about applications after Jan. 1; Submit applications by April 30
• Minority Scholarships • AIA/AAF Scholarship The American Architectural Foundation Program Director 1735 New York Ave. N.W. Washington, DC 20006	Architecture	Varies	High school seniors, tech school/jr. college students, entering degree programs at schools of architecture. Students who have already completed first year at standard four-year college are not eligible. A committee will review nominations and send applications to eligible students.	January 15
United Negro College Fund, Educational Services Division, 500 E. 62nd St. New York, NY 10021	General	\$500-\$7,500 Many are renewable	Students must be enrolled in UNCF colleges/universities, 2.5 GPA, need-based. Inquiries must be made to financial aid office at each college.	Varies
• Michael Jackson Scholarship • Janet Jackson Rhythm Nation Scholarship • United Negro College Fund	Performing Arts	Varies	(see above)	Varies

Scholarships for African American Students

SCHOLARSHIP/ SPONSOR	DISCIPLINE	AWARD	ELIGIBILITY REQUIREMENTS	DEADLINE
• Stan Scott Endowed Scholarship • United Negro College Fund	Journalism	Varies	(see above)	Varies
• General Motors Engineering Scholarship • United Negro College Fund	Engineering	Varies	(see above)	Varies
Jackie Robinson Foundation Scholarships 3 West 35th St. New York, NY 10001	General	Up to \$5,000 annually	Minority high school seniors accepted to a four-year, accredited college/university. Academic achievement, leadership and financial need will be considered.	April 1
• Minority Scholarships • American Dental Hygienists' Assn. for Oral Health 444 N. Michigan Ave., Ste. 3400 Chicago, IL 60611	Dental hygiene	Varies	Minority students enrolled in an associate's, bachelor's, or master's program in dental hygiene. Must have completed a minimum of one year in dental hygiene curriculum, 3.0 GPA, member of the American Dental Hygienists Association, need-based.	May 1

Scholarships for African American Students

SCHOLARSHIP/ SPONSOR	DISCIPLINE	AWARD	ELIGIBILITY REQUIREMENTS	DEADLINE
Xerox Technical Scholarships College Relations Xerox Square 026A Rochester, NY 14644	Engineering, Computer Science, Imaging, Architecture	Varies	Minority students enrolled full-time in science or engineering college programs	September 1
• Louis Giles Minority Scholarship • American Library Association 50 E. Huron St., Chicago, IL 60611	Library or Information Science	\$3,000 (estimate)	Minorities interested in pursuing a master's degree in these disciplines in an ALA-accredited program.	Deadlines vary
• LITA/OCLC Minority Scholarship in Library and Information Technology • American Library Association	Applications of automation in libraries	\$2,500 (estimate)	(see above)	Deadlines vary
• Minority Scholarships • The American Physical Society 335 45th St. New York, NY 10017	Physics	\$2,000 Renewable	Minority high school seniors or college fresh- men or sophomores majoring in physics.	February 26
• Flemma P. Kittrell Fellowships • American Home Economics Assn. Foundation 1555 King St., Alexandria, VA	Home Economics	\$3,000 one-time award	Minority students enrolled in graduate home economics programs. Transcripts requested.	January 15

Scholarships for African American Students

SCHOLARSHIP/ SPONSOR	DISCIPLINE	AWARD	ELIGIBILITY REQUIREMENTS	DEADLINE
National Assn. of Negro Musicians, Inc. P.O. Box S-011 Chicago, IL 60628	Instrumental and Vocal Music	\$250-\$1,500 one-time awards	Minority students, age 18 through 30, must be sponsored by local branch of organization. Must compete and win local, regional and national competitions to claim awards.	July 1
• Hughes Fellowship • Technical Education Center P.O. Box 80028 (C1/B168) Los Angeles, CA 90080	Engineering	Tuition, stipend and work program	Students pursuing master's or doctoral degrees in engineering or related fields; 3.0 GPA; must be accepted by a Hughes- approved graduate school.	Varies
• The Roy Wilkins Scholarship • NAACP Special Contribution Fund 4805 Mt. Hope Dr. Baltimore, MD 21215	General	\$1,000	Only open to high school seniors who are members of NAACP. Must have 2.5 GPA or "C+" average.	Inquire about applications after Jan. 1; Submit applications by April 30
• The NAACP Willem's Scholarship • NAACP Special Contribution Fund	Engineering, Chemistry, Computer and Mathematical Sciences	\$8,000 over four years	Students must major in aforementioned disci- plines. Must have 3.0 GPA and be NAACP member.	Inquire about applications after Jan. 1; Submit applications by April 30

BACKGROUND READING FOR TEACHERS

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New York: Doubleday, 1976.

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Los Angeles: Winifred K. Vass Center for Afro-American Studies, UCLA, 1979.

Chinweizu, Onwuchekwa Jemie and Ihechukwu Madubuike.
Toward the Decolonization of African Literature, Volume 1.
Washington, D.C.: Howard University Press, 1983.

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Dillard, J. L.
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New Jersey: Scarecrow Press, 1972.

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New York: Doubleday, 1976.

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Black Literature for High School Students.
Urbana, Ill.: National Council of Teachers of English, 1978.

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